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THE TELEKINETIC THEORY OF LEVITATION.

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THE alleged spontaneous and even intelligent movements of various inanimate objects, under some circumstances, without the application of any known mechanical force, is a phenomenon which has never been explained to the satisfaction of scientific men. I do not think it possible to explain away the allegations of the fact on the assumption that all the persons who have testified to the evidence of their senses in this matter have been either mistaken or mendacious. In the absence of evidence to the contrary, I am obliged to assume the reality of the phenomenon of levitation ; and intellectual integrity obliges me to seek some rational explanation of the well-attested occurrences which have become known as "table-turning." The theory of telekinesis which I have formulated seems to me at present to fit the facts better than any other. I should like to see it thoroughly tested, and then rejected or accepted, as the case may be. I have no prejudice or predilection whatever. If thousands of intelligent and veracious persons have been fooling themselves, as most scientists believe, let us have a theory of hallucination to cover all such cases. It would be an important contribution to rational psychology; but, so far as I am aware, no such theory has as yet been established. Again, if any spiritualistic theory can be demonstrated, by all means

let us have that one. The failure of both these extreme views to meet the requirements of my own mental processes keeps me on the debatable telekinetic ground which forms the basis of the present article.

I am inclined to think that levitation is a universal force of nature like gravitation ; and that one reason why the latter is accepted as a fact, while the former is rejected as a fallacy, is that the law of gravitational action has been successfully formulated, while the law of levitational action has hitherto eluded us. It is a demonstrated fact that the energy of gravitation is directly proportionate to the respective masses of gravitating bodies, and inversely as the square of their distance apart. Since action and reaction are always equal in opposite directions, it should be demonstrable that levitation is a force which counteracts gravitation with mathematical precision, each being thus the exact measure of the energy of the other. Gravity would be no real force if it overcame no resistance ; that resistance which it does overcome, or tends to overcome, is the measure of the force of levitation.

No physicist objects to either of the terms " attraction " and " repulsion." In physics, repulsion is said to be that action which any two bodies reciprocally exert when they tend to increase their mutual distance. The underlying principle of repulsion, like that of attraction, is absolutely unknown. The energy of repulsion is commonly manifested to us in molecular bodies, as witness the diffusion of gaseous molecules ; that is, it is commonly exerted at infinitesimal distances. But we have excellent examples of repulsion at finite and very sensible distances in the magnetic field, or between similarly electrified bodies. The force of repulsion, operative at sensible distances, between sensible molar masses, is identically what I mean by levitation. That I may not seem to strain language here, let us see what physicists say of attraction acting at a sensible distance between bodies of sensible magnitude, *i.e.*, ponderable. The Century Dictionary, whose definitions in every department of science are prepared by experts of recognized authority, defines attraction as " the force through

which particles of matter are attracted or drawn toward one another; a component acceleration of particles toward one another according to their distance;" and adds: "When bodies tend to come together from sensible distances, the acceleration being inversely as the square of the distance, and the force proportioned to the mass, the attraction is called gravitation." Precisely as this distinguished scientist thus identifies attraction with gravitation, do I identify repulsion with levitation; and upon this understanding of my meaning, levitation is to be considered as a recognized fact in nature. But we do not find that the eminent authority just cited attaches any such signification to the term levitation, which is defined as follows: "Among Spiritualists, the alleged phenomenon of bodies heavier than air being by spiritual means rendered buoyant in the atmosphere." Waiving the question whether the agency in the case is spiritual or other, my present contention is that the alleged phenomenon is an actual phenomenon; and I try to bring it into some recognized category of natural facts, by assuming that the principle of levitation is concerned in producing the observed effect. My telekinetic theory attempts to show the means by which, or the conditions under which, the force of levitation may be sensibly operative to counteract and temporarily overcome the force of gravitation.

Many minds have acquired an unconscious bias against anything of the sort, because it is supposed to "contravene" a well-established law of nature. But this is a spurious objection. The established law of gravitation is not contravened when an arrow is shot into the air. It remains in full force during the ascent of the missile, which is speedily brought to rest on the ground by this force. Simply, gravitation has been overcome for a few moments by a mechanical force acting in a direction the opposite of the line of gravitational energy. The cases of levitation which I shall presently adduce no more contravene the law of gravitation than the flight of the arrow does. The main difference is, that in the one case we understand, or at any rate can measure, the mechanical force exerted to make the arrow fly, while in the other case the kind of force that is

exerted, and the manner in which it is exerted, are an unsolved problem.

In saying that many minds are prejudiced against any theory of levitation, I should probably, in fairness, except the entire body of orthodox Christendom—and nominally, at least, the vast majority of the peoples who speak European languages are included in that body. One of the most basic tenets of the Christian religion is, that Jesus was levitated from earth to heaven. The Ascension is as fundamental an article of the Christian creed as the Resurrection. I am not a Christian, and I do not believe that Jesus rose from the dead and ascended into heaven; but the millions who do believe in those alleged phenomena, so firmly that their hopes of a future life are mainly based thereupon, should logically be inclined to treat my telekinetic theory of levitation with great respect.

I have only cited the word of God in support of one alleged case of levitation, from my desire to do deference to the views of so many of my fellow-men—views which I regret I do not share in this particular instance. Recurring to the scientific aspects of the case, I may point out that, just as gravitation in some of its aspects is identical with centripetal force, so is levitation in some of its manifestations identifiable with centrifugal force. Both of these are generally recognized by scientific men to be necessary to the integrity of our solar system; for the planets hold to their orbits by the adjustment of these two equal and opposite energies. Should the one prevail over the other, our planet would fall into the sun, and that such a catastrophe will occur in an estimable period of time is believed by many scientists. Should the other force prevail, our planet would fly off at a tangent in space. The term "centrifugal force" has been in use since 1673, and I am aware that some of the senses in which it has been employed by high authorities are fictitious; but it is a real force, in the sense of the reaction of a moving body against whatever tends to make its motion curvilinear. Thus, in the familiar instance of water flying off a revolving grindstone, or of the stone itself flying to pieces if the motion be sufficiently accelerated, the particles are held to-

gether in rotation by attraction (identical with gravitation, as we have seen) only until their reaction against the curved path, in which they are forced to move, equals or exceeds this attraction. This is a case of levitational force, as I use the term, called into effective operation by curvilinear motion; and I think it is properly to be regarded as levitational, because it lifts, or tends to lift, all particles away from their common centre.

Some of the prejudice against any theory of levitation is doubtless due to proper scientific reaction against the crude way in which the notion of caloric, as a "principle of lightness," used to be presented. Caloric was originally the name given to a supposed imponderable substance to whose energies the phenomena of heat were attributed; hence it came to signify heat itself. This is doubtless fallacious, but the fallacy ceases upon identification of "caloric" with the force of molecular repulsion, and so with levitation. Another objection to any theory of levitation comes from the notions we all unconsciously acquire concerning "up" and "down." These are easily seen, on analyzing them, to have no foundation whatever in objective reality. There is no "up" or "down" in space. All the meaning that can attach to these terms is subjective, and depends entirely upon the way in which we habitually view certain lines of direction of force. As inhabitants of the surface of a sphere, we are accustomed to see ponderable objects move, or tend to move, toward the centre of this sphere. This direction we call "downward," but that is simply relative, in so far as concerns our own position in regard to the earth's centre. The same gravitational energy which causes a stone to fall to the earth by its own weight, also causes the earth to fall toward the stone with a force directly proportionate to their respective masses and inversely to the square of their distance apart. Could we become sensibly aware of the earth's motion toward the stone, it would seem to us to be "upward," *i.e.*, to be a case of levitation. The attraction which the sun exerts upon the earth, by the same force of gravitation, is likewise from the centre of the earth outward, or what to us is "upward." Thus the only real

difference between gravitation and levitation is the direction in which we regard their line of force; they are otherwise identical. All that can be logically predicated of either is, motion of matter; so that it is precisely a half-truth to affirm the universality and immutability of the law of gravitation, and deny the same attributes of levitation. Let us not deceive ourselves with phrases. If gravitation be a fact in nature, levitation is a necessary corollary. To my mind, this proposition is axiomatic —that is to say, it is so simple and fundamental a truth that it cannot be logically "proved."

Yet if we turn a thoughtful eye upon the aspects of nature about us, we everywhere perceive indubitable evidences of the operation of the law of levitation, *i.e.*, of the motion of material objects away from the centre of the earth. Every particle of gas which is repulsed from its fellow-molecules is levitated. Compression of air or steam develops an enormous force of levitation; and an explosion is simply a result of the sudden operation of such energy. The growth of every blade of grass which points away from the centre of the earth is an example of the slow and steady operation of the law of levitation from our standpoint, yet likewise of the law of gravitation, if it be regarded as an attraction exerted by the sun. All animate bodies maintain their organization by a sort of compromise, the resultant of the opposite forces of gravitation and levitation. During life and growth, the particles of which such a body is composed are upheld by a principle of levitation which tends to force them away from the centre of the earth, so that they would "fall upward" were they not counterbalanced by their gravity; and when they are decidedly overbalanced by the latter force, death of the organism follows. Since the mind exerts a well-known great influence over the body in maintaining that balance between these opposite forces which is a necessary condition of continuing to live, it seems probable that all mental processes or operations involve, or are akin to, the mechanical principle of levitation.

At this point in the discussion the question arises, at what, if any, distance may the energy of levitation be effected? We

are taught in the schools that action at a distance is impossible; that no body can act where it is not. This is doubtless true in a certain narrow sense; for the sphere of influence of attraction or repulsion which any body exerts upon another, must be presumed to have its initial point, or *punctum saliens*, at the centre of that sphere, where the influencing body is situated. But energy necessarily works away from that point toward some other, before any result is effected, or any work done; all action, therefore, is logically and necessarily action at a distance, and the contrary proposition is a fallacy. It is inconceivable to me that any body should act at no distance. In the first place, what would become of the so-called *law* of gravitation, were that "square of the distance," which it is supposed to require for its operation, reduced to nothing? In the second place, no two atoms of matter in the universe are in absolute contact; and therefore, if they act and react upon one another at all, whether to attract or to repel, such energy must be operative at some distance. The difference between infinite and infinitesimal space is one of degree, not of kind, and that degree has no existence except as a metaphysical abstraction in our minds. Space, like time, is a non-entity; we imagine both. If our eyes were so constructed that we could see into the structure of ponderable objects, we should no doubt observe, what scientists believe, that the distances apart of the atoms which compose a solid bar of iron are as great in proportion to the size of those atoms as are the intervals between the heavenly bodies in proportion to the magnitude of those masses of matter. Moreover, those molecular chasms and abysses in the structure of solid iron are perpetually varying according to temperature. Heat is the measure of the resultant forces of attraction and repulsion among the iron-particles; if we make them hot enough, repulsion overcomes attraction; a crowbar may be "levitated" into a gas. No spatial limit, whether of the infinitesimally small, or the infinitely great, can be set to the influence of attraction and repulsion, or gravitation and levitation.

From considerations of direction and of distance, let us turn to consider means or media of the transfer of energy in any

direction and at any distance. It does not seem to me that any ponderable, tangible, and objectively real media of the transfer of energy have ever been discovered. The forces of gravitation and of levitation act with uniform energy upon all objects in every direction at every distance, without the intervention of any known vehicle for their conveyance. The intervention of material objects seems rather to interfere with their operation, and retard this by friction. It is certain that gravitation acts in a vacuum as well as it does in a plenum, if not better, as there is no friction. This is illustrated by the common schoolroom experiment, in which, in the nearest approach to a vacuum we can make by artificial means, a stone and a feather, released in the jar, fall to the bottom in equal times. On a cosmic scale, the attraction of the sun upon the earth, and—what comes to the same thing—the repulsion of the sun upon the earth, are examples of the transfer of energy in space without the intervention of any material means; for the luminiferous ether which is supposed to be the medium of this transfer is not a material substance.

It does not follow, however, that this ether, or something like it, may not be a very real, objective substance. The fact that it is imponderable, and otherwise inappreciable to our physical senses, does not militate against this conclusion. My theory of telekinesis is merely a restatement in another phrase of the facts of action at a distance, and with especial reference to the facts of the energy of repulsion (or levitation), exerted at sensible distances between sensible masses of matter; in which respects it is simply the converse of the Newtonian theory of gravitation. But it is necessary to the validity of my theory to assume some imponderable medium of the conveyance of this energy, like to if not identical with luminiferous ether; and to assume further that the motions which may be set up in this substance are in some way connected with mental activities.

These may seem to be violent assumptions, in the present state of science; but it must be remembered that our knowledge of nature is not omniscience, and that science is progres-

sive. They may seem less violent upon duly attentive consideration of some readily observable phenomena which have hitherto proved refractory to any explanation upon known mechanical principles. They are also less violent than the straightout spiritualistic explanation. I am not among those who scout the latter as impossible and therefore absurd. I am rather hospitably inclined toward the theories of the Spiritualists as an *ultima ratio;* but meanwhile, I prefer to investigate the potencies of spirits living in the flesh, and exhaust, if possible, the potentialities of embodied mental agency before assuming that such a phenomenon as I am about to describe is impossible without the assistance of discarnated intelligences. No one doubts or disputes the power of mind over matter—at least, the power of one's mind to affect for better or worse those particles of matter of which one's own body is composed. Health and disease often turn upon states of mind—did they not, the science of metaphysics would be a myth; and it does not explain away the influence of the mind upon the body to call it "imaginary;" because, for aught we know to the contrary, the imagination may be that very one of our mental powers most concerned in effecting the observed result. The telekinetic theory goes a step further, by extending the sphere of influence of the mind to other masses of matter than those which compose our bodies.

Thus, it is within my personal knowledge—unless I am a victim of chronic hallucination in this matter—that a person's mind may cause movements of inanimate objects to take place without any application of mechanical force, and without any contact of the physical body; moreover, that these movements may be invested with a sort of intelligence, as it were an echo of the thoughts, or a phantom of the mind, of the person who causes them. I will cite in support of this contention a typical case which Mrs. Coues and myself had occasion to bring before the Psychical Science Congress at Chicago, about a year ago.

The scene is the sitting-room of our home. In the centre is a large heavy table, of oak, inlaid, weighing perhaps 100 pounds,

with an oval top, exactly $3\frac{1}{2} \times 4\frac{1}{2}$ feet in greatest breadth and length. The single leg spreads below into three feet, on casters. Overhead is the chandelier, with two, three, or four burners turned on, as the case may be. I am reading in my easy chair in a corner of the room, some yards away, with two more gas-burners overhead. Mrs. Coues and a lady friend propose to see if they can make the table "do anything." The cover is removed; Mrs. C. sits in a low rocker, with her hands on the table. The other lady sits in a low easy-chair, across the short diameter of the oval, and places her hands in the same position. Four hands now rest lightly on the top of this piece of furniture, which is otherwise untouched. In these respective positions, neither person could lift the table on her own side, by any means whatever. Neither could push down upon that side, and thus make the other side tip up, without a readily observable amount of muscular exertion. Neither could lift the table with the knees, because the knees did not touch it. Neither could lift the table by inserting the toes under one of its feet, because the toes were elsewhere; and besides, the table was too heavy, and the way it would have tipped askew by such means, had these been employed, was not the way it generally tipped. Under the circumstances thus described, in the full light of several gas-jets, the table usually began first to creak, and make various noises unlike such as could be heard from it by intentional pressing and wrenching. These noises soon seemed to take on a certain method in their madness, so to speak, and thereafter turned to some definite knockings or rappings, by means of which "yes" or "no" was conveyed, according to a pre-arranged code of signals. In this way an intelligible conversation could be carried on between the sitters and some unknown person or other entity. This phantom individual would generally comply with requests which were preferred. One side of the table or the other would tilt up, as desired; a lurch to the right or left would be made, as requested. The table having become animated to this extent, by some semblance of an intelligent personality, further contact of the hands was not necessary to the manifestation. Both ladies take their hands

off, push back their chairs, and continue to sit at a little distance, with no part of their persons or dress in contact with the table at any point. The separation is absolute, and easily perceived by me to be such; the distance apart is a foot or more. Under these conditions, the table spontaneously (as would be said were the furniture alive) lifts one foot off the floor, and then comes down with a thump; it lifts two feet at once and lets them down with a bang, heavy enough to jar the floor and make the glass globes overhead rattle. With such violent demonstrations as these, the table keeps its own mind, or spook, or whatever possesses it, and continues to converse by raps or tilts, or both; its affirmations and denials seem rational, sometimes coinciding with views expressed by the sitters, sometimes obstinately opposing them. Now the table asserts itself to be a particular individual, and maintains such a character during the interview; again, this individuality retires, or is replaced by another, with different opinions, and a different way of expressing them in noises and movements. In fine, a senseless piece of wood becomes for the time, to all intents and purposes, an animate object or individual, possessing will-power, and willing to convey intelligence.

I could easily elaborate this description, with a multitude of additional particulars. But all would be to the same purport; let one case stand as the type of all. No mechanical explanation of such an occurrence seems to me possible, for no known mechanical force is applied to the table. The alternative appears to be, the spiritualistic or the telekinetic explanation. I incline to the latter, believing that, in some way which I do not understand, and therefore do not attempt to explain, motion was conveyed to and set up in the table by the sitters; that this was done without physical contact, and was therefore action at a distance; and that this action originated in the minds of the sitters. Such is my telekinetic theory of levitation.

THE ANTECEDENT LIFE.

BY ALEXANDER WILDER, M.D.

It is my deep-seated conviction that our ability to form an idea is itself proof that that idea is in some manner true. I do not know how I came by this notion, but it seems to me intuitional. The powers of the mind are so limited that we can form no conception of whatever is of itself impossible. We do not ourselves originate what we make or think, but only copy and reproduce in physical form prior realities—ideas which came with the spirit from its home in the eternal world.

There is a point at which what is usually called science must stop and give place to a higher faculty of knowing. The endeavor to set metes and bounds to the universe is certain to fail; and the operations of the cosmos, moral as well as physical, we may not hope to comprehend within our limited scope of vision. There will come hurricanes to blow down our ephemeral superstructures, and even earthquakes to overturn the foundations themselves. All that we learn by corporeal sense and include by the measuring-line of our understanding belongs to this category of the unstable and perishing.

The attempt to build a scientific tower of Babel, to reach to the sky and be a symbol of the true, will always result in confusion of speech among such builders and their dispersion apart from one another. When they pass the boundaries of their horizon they find themselves embraced in a chaos and void of great darkness, which they declare to be unknowable. In due time the hail comes and sweeps away their structures.

Knowledge is in no proper sense a collection of gleanings from one field and another. Nor is it a compound, more or less heterogeneous, from numerous specifics. It is an energy

—over all, transcending all, and including all. It pertains to the faculty of intellection rather than to that of understanding; it is not a boon from the world of time and limit, but is of the infinite and eternal. It requires no cerebration for its processes, but may employ the corporeal organism for its mirror and medium.

Science, as commonly defined, is concerned with things which are apparent to the senses; intellective knowledge is the perception and possessing of that which really is. What we truly know, therefore, is what we have remembered from the Foreworld, wherein our true being has not been prisoned in the region of sense. It consists of motives, principles, things immutable. Such are charity or love, which seeketh others' benefit; justice, which is the right line of action; beauty, which means fitness for the supreme utility; virtue, which denotes the manly instinct of right; temperance, which restrains every act into due moderation. These are the things of the eternal region, which true souls remember in the sublunary sphere of the senses; and, thus remembering, they put away the eager desire for temporary expedients and advantages for that which is permanent and enduring.

"Where your treasure is," says Jesus, "there will your heart be." Our knowledge is our treasure. What we know we possess. It can never be wrested from us, or forgotten. It is of us, bone of our bone and flesh of our flesh. Knowing all things that are truly good—love without selfishness, justice without perversion, beauty which is beyond superficialness, virtue which is no mere outside negation or artificial merit, temperance which is the equilibrium of the soul—we include them all, and have our home and country in that world where they are indigenous and perennial. They are the constituents of our being. Flesh and blood will never inhabit that world, nor will anything that is the outcome of flesh and blood long endure. But these essentials of life will never change or perish; and those endowed with them will be as enduring as they. However they may be circumscribed by space, temporal conditions and limitations, they live in eternity. Death will not extin-

guish their being. They live where death had never a place, and they will continue after the scorpion shall have given himself the fatal sting.

The heavenly abode of spirits and divine beings is by no means geographically distant and distinct from the regions occupied by those existing in the external world. Indeed it is more than probable that the dead, as they are designated in common speech—those who are disbodied—often cling even abnormally to the earth and its ways; and that they who have labored zealously for an aim or enterprise continue their endeavors. The demise of the body can hardly be regarded intelligently as changing any element of the nature, character, or even acquired quality, but only the form of existence. We have read with admiration the exquisite utterance of the little verse that "that which went was not love." We may add to it that that which dies is not man. The body is by no means the personality, but is purely adventitious. When it has accomplished its purpose, or has become unfit, it is discarded like an implement that is broken or a garment worn out.

It is not necessary to die in order to become superior to the conditions of material existence. The same causes which brought us to the corporeal life are very likely to continue. The condition must, therefore, be exceeded, or else, like the weed which is cut off by the hoe but not uprooted, we will appear in some other way.

We may hardly regard it as good form to speak of immortality and eternity as conditions to be entered upon after death. Life beyond the grave, when considered under that aspect, is a mirage of the fancy. The eternal life has nothing in any way to do with the grave. We may obtain a better conception of it when we contemplate eternity as boundless and unconditional, yet comprising all that is finite and conditional. It signifies nothing which relates to time and duration, but only to that which pertains to itself. As the heavens are beyond the earth and yet include it, so Divinity is above and beyond and yet contains within its grasp all the spirits of men.

The eternal life is therefore spiritual and divine. It pertains

to the psychic nature, to the soul, which is from the Divinity, and which, while in a manner objective and apart, is participant, nevertheless, of the divine nature and quality. Emanuel Swedenborg has set this forth admirably. Acknowledging that God is love, he describes love as the life of man. Thus we are in the eternal world, every one of us; and believing this, we have the eternal life in full possession. Whether, as denizens of this earth, we live or die, it is all the same: we shall be in the embrace of Deity as we have always been.

Life is not shut up wholly in the things of time and sense. The spirit of man never dwelt in the body in its entirety, but is of the world beyond. Only a part of the soul is ever developed in the physical existence—in some more, in others less. Its real habitation is, as the Apostle has described, "not made with hands, eternal in the heavens." It extends into the body, as though with antennæ, and so we are able to think, live, and attempt to act. We are likewise able to perceive real truth by that intellect which is above the understanding; to divine, and to receive, even into the external consciousness, perception from the Foreworld. The philosopher Jacobi wisely declared that "in moral feeling there is a presentiment of eternity."

The vail which seems to be interposed between the temporal existence and the life which we are living in the eternal world is more apparent than actual; clouds that hide the sun from our view are not placed in the sky for that purpose, but arise from the earth beneath. If we did not ourselves drink the Lethean draught—if we did not project from ourselves the sensuous obscuring into the sky above our heads—we might even now behold the Real, which is both the ideal and eternal.

I am very confident that what is generally described as intuition, insight, inspiration, is this sub-conscious and superconscious intelligence. It has been explained by the most gifted of philosophers as a remembering, a reproducing, and bringing anew into consciousness of what we knew in the Foreworld. It is from the very core of our being, and belongs to that sphere of life to which we have become to a great degree forgetful, if not even alien. Yet there can be no activity with-

out it, any more than there can be action without the direction of the will.

As the soul and superior intellect are antecedent to sensation, the intuitive thought is not perceived by the consciousness. Having little to do with cerebration, it does not wear away the brain-matter. It pertains to a life that is lived beyond the physical sense. It is a state of illumination rather than a receiving of messages from supernal powers. Indeed, we may regard ourselves as safe in affirming that there really are no new revelations. The same Word that ordained light to exist never ceases so to ordain. The world may vary in form and aspect, but that Spirit which upholds it is always the same. Whoever will ascend in his interior thought beyond the changing scenes will know and will mirror in himself the unchanging.

Better than any achievement of wonderful powers is that wholesome condition of the mind and affections which produces as its own outcome those sentiments and emotions of justice and reverence, those deep principles of unselfish regard for the well-being of others, which evince the person himself in every part of his being as pure, good, and true.

In the simple worship of the older Persians, homage was rendered by each to the pure law of living, to the good spirits that inspired and protected him, and to his own soul. The aim of life and the essential substance of that ancient faith were the integrity of the soul, its wholeness and oneness with Divinity. That old doctrine, that the true man venerates his own soul, is to me very attractive. A fragment of the *Hadokht Nask*, a book of the old Persian Sacred Writings now lost, represents the Divine Being, Ahur-Mazda, as relating to the prophet and priest Zoroaster the story of the journeyings of the soul after the separation from the corporeal structure. For three days it remains at the head of the body as though expecting to resume the former functions. All the while it is chanting praises and enjoying the most exquisite delight. It then sets out for the celestial home, regaled all the way by fragrant breezes. Arriving at the Bridge of Judgment, there appears a figure like a beautiful maiden, invested about with supernal

light, elegant in form, comely and vigorous as a youth of fifteen, with wings, pure as the purest things on earth—

> "Then the soul of the righteous spoke to her:
> 'What maiden art thou, most beautiful guardian?'"

Then answers the form:

"I am the very life, O youth, which thou hast lived—thy pure thought, thy holy speech, thy worthy action, thy merit embodied in thyself. Every one loves thee for thy greatness, thy goodness, thy excellence, thy resistance and triumph over evil. Thou art truly like me, who am thy pure thought, holy speech, and worthy acts. I was beloved already, and thou hast made me more beloved; I was beautiful before, and thou hast made me more beautiful still. Thou makest the pleasant more pleasant, the fair yet fairer, the desirable yet more desirable; and me, the one sitting on high, thou seatest still higher by thy pure thought, thy holy speech, and righteous action."

Here we have a representation of that superior principle of our being and its station beyond our mundane nature in the world. We have likewise a suggestion of the untold benefits attained by the soul from its incarnation and upright conduct in the earth-life. Our personality is still in the eternal region, our individuality here. We may seem in this world to be rich and overflowing with abundance, whereas in our diviner nature we may have become as needy as Lazarus at the gate. A man with treasures and jewels of which he knows not the value is as poor as he would be without them. The one who believes, who knows his tenure of citizenship in the celestial region has the life, is of the eternal world which the other does not see or know.

Thus death is not the ultimate outcome, the great reality of existence. The human soul is infinitely more than a vagrant in the earth, an orphan wandering from Nowhence to Nowhither. It is like the bird entering at one window, flying about for a time, and passing out at another. It comes from the eternal home and will return to it, enriched with manifold experiences and more worthy of the Divine Lord.

Thus existing in communication with both worlds, the con-

ception is by no means visionary that the person may transmit knowledge from the one to the other, and be the intermediary for imparting vivific energy from the superior source which shall be efficacious for the restoring of the sick to health. We may not unreasonably doubt as historic verity that such a man as Jesus lived upon the earth, but we cannot intelligently dispute that maladies were healed and other wonders wrought, as described in the Gospels, "by the finger of God." Like the electric force by which so much is accomplished, yet of which so little is really known, the power which is commonly described as miraculous is capable of achieving wonders that will hardly be credited.

Many are like the bat and the owl, able only to see clearly in the twilight but blinded by the sun at noonday. The eternal world, however, is not shut away from us by inaccessible doors or hidden by impenetrable darkness. The pure in heart can see there; and the love of goodness, enthusiasm for the right, unselfish motive and conduct, exceed the limitations of time.

Our own consciousness often reiterates the testimony of pre-existent life. We have a psychal memory which reminds us that what we are we have been somewhere for ages. There are remembrances of this, which awaken now and then with all the vividness of reality. When we enter into communication with a superior mind, we perceive ourselves in a manner passing over our usual limits and in some degree passing into the All. We apprehend in a manner what we may become, and have a deeper sense of what we really are. In all this there is the prophecy of what we shall be, interblended with our actual other-world subsistence. The fruition comes when we perceive the moral quality to be the real vital energy. Love, which redeems from selfishness and bestiality and exalts to ideal excellence, is the basis of life and creation, and includes all that is, was, and will be. Further we may not know.

THE IDEAL OF UNIVERSITIES.

BY ADOLF BRODBECK, PH.D.

(*First Article.*)

[Translated from the German by the author.*]

EVERY member of a university or academy should be acquainted with the essential facts and questions concerning the past and present conditions and the future aims of such institutions. Only from the past can we comprehend the present, and the united knowledge of past and present is a torch which to some extent lightens the dark future. Yet a knowledge of the mere facts is not sufficient for a correct judgment of the case. To the historic-empirical knowledge must be added the investigation of the essential nature of the subject.

Herein I have tried to unite the empirical and the philosophical phases of the investigation, and thus to obtain the desired truth. I have endeavored to be truthful and just throughout, and have thus unreservedly stated my convictions. This is the simple duty of every man of science.

In these essays the reader must not expect a discussion of all the questions relating to universities, high technical schools, and academies. I have treated only such matters as pertain to the scientific life of these institutions, and the other questions only in so far as they are connected with this problem. Yet I am of opinion that the most important of all university affairs are those which pertain to the way in which science is viewed and studied; and I trust that to some my impressions of the ideal may be useful as a guide amidst the chaos of modern sci-

* In this translation I have been greatly assisted by Mr. H. F. L. Mayer, and other friends. This English version differs from the original in that I have made various additions.

ences. The ideas which I proclaim here may ere long become practical, chiefly those which refer to a different arrangement of the faculties, and to a change of attitude toward governments. I for one not only hope, but work, for the realization of these ideas.

The historic development of universities has been only partly an internal one, for there are various factors, especially politics, which externally influence their growth. Universities could arise only when science and art had attained a certain height of culture. This attainment was first reached by the old Greeks, with whom originated the idea of the development of the higher schools.

The question now is, how the development of universities from the time of the Greeks to the present age classifies itself. A principle must be found for this classification. The nature of the university is always determined by the ideal of learning to be attained. We must, therefore, start from the ideals which originally formed the bases for the various universities. The ideals of learning in these institutions are always the standards of culture for the higher classes of a nation.

Up to the present time four main ideals of learning have sprung into existence, viz.: (1) *philosophy*, with the Greeks; (2) *law*, with the Romans; (3) *theology*, in the middle ages; and (4) *physical science*, in modern times.

The Greeks have, in a general sense, developed themselves in accordance with immanent laws. Their culture aims at pure human nature. Particularly they strove for the natural development of all faculties; this is evident from their theories of education. The Greeks, therefore, sought to determine the ideal of learning out of man himself. This is the very philosophy of their ideal of education. Indeed, the powers of the body and the soul were to be harmoniously fashioned, and thus the philosophic resolves itself more exactly into the æsthetic ideal of culture. On the whole, the education was rather a formal one.

Even in ancient times there were two main elements of higher education in Greece, viz., *gymnastics*, for the develop-

ment of the body; and *music*, for the culture of the soul. Athens was the principal seat for this higher Hellenic education, and from gymnastics and music all other branches were gradually developed by the Greeks.

The first-mentioned branch, gymnastics, was practised from boyhood up to adult age; this gradually divided and refined itself into athletics, dancing, and mimicry.

Similarly, music very soon became divided into two chief parts, for with the Greeks it generally consisted of songs accompanied by instruments. Gradually the musical element became a branch in itself and was greatly improved through the medium of its close association with mathematical sciences. Further, the poetry, the substance of the songs, in time became a special study and was advanced by means of grammar and rhetoric.

The institutions at Athens for the culture of the body and the soul, though not founded by the State, were under the protection and supervision of the government. Toward the end of the Grecian era, in the Alexandrian age, there were seven principal branches established, as necessary for the highest education: Grammar, rhetoric, dialectics (also called philosophy), arithmetic, music, geometry, and astronomy. These together were called the encyclical education, because with them the circle of valuable knowledge seemed to be completed.

The superiority among the seven branches was maintained by dialectics, as being the art of philosophic discourse. Therefore, the philosophers were for a long time the most renowned instructors of youth. Indeed, the most famous philosophic instructor was Aristotle, of the Socratic-Platonian school, the teacher of Alexander the Great.

The teachers of the various branches were quite independent of one another, and those of the same division were often rivals. They derived their maintenance from the fees of their pupils. The latter, frequently adults, were at liberty to choose both their studies and teachers. The students formed cliques among themselves, especially in accordance with their nationalities, similar to those in the middle ages. Their main object was to

enlist new pupils for certain teachers, the seniors at Athens even travelling to the Piræus to obtain freshmen. The cliques also served for social purposes, and notably the feasts of Bacchus were brilliantly celebrated with new wine. He who first emptied a "skin" of wine was the victor, and received a wreath of leaves.

The Greek rhetoricians, with their schools, formed the most important link between Greece and Rome respecting the universities. Philosophy finally degenerated into formal versatility without ethic worth, and both philosophy and rhetoric were carried on largely for practical purposes, such as to obtain State appointments.

Although the Romans certainly followed up the Grecian system of education, they rather neglected the philosophic and æsthetic interests; but to them is owing the high development of arts and sciences which pertain to public life. Chiefly in the era of the Roman emperors a great deal was done for higher education, notably for the poorer classes. Thus the emperor Hadrian founded in Rome the Athenæum, an institution for all the sciences of that age. This school seems to have existed till the fifth century. Throughout the entire empire the rhetorical studies were much in favor. The instructors of rhetoric were called *professores eloquentiæ.* The title of professor was already used in the reign of the Emperor Augustus. According to Quintilian, the rhetor Portius Latro was the first famous professor. The students were called *auditores* or *studiosi.*

The study of law, which was only practically pursued before the imperial era, and then more theoretically at special schools, reached its zenith in the reigns of Papinian and Ulpian. The school of law at Berytus in Syria, the country in which Papinian and Ulpian were born, flourished in the third century after Christ. According to a decree of Justinian, law was to be taught in three towns only, viz., at Rome in the Latin tongue, and at Constantinople and Berytus in the Greek tongue. The curriculum lasted six semesters. At first the institutes were taught, then the pandects, and then followed the explanations of difficult cases.

The Italian schools of law in the twelfth and thirteenth centuries, as at Padua, Naples, and especially at Bologna, were a kind of aftergrowth, resulting in the beginning of later developments; and out of the ruins of the antique and the new element of Christian culture combined, there grew up the theologic ideal of learning. At the universities of the middle ages, of which Paris was the principal seat, and dating from the tenth century, there existed in Paris a few eminent scholastic institutions, which were amalgamated only in the thirteenth century under the name of the University of Paris. "Universitas" at that time signified the entire body of teachers and students. The language of the sciences was exclusively Latin.

Respecting the objects of study, the Christian theology was the main feature from the commencement. As a kind of preparation for this, the seven free arts originating from antiquity were studied; these for short were called the philosophic study. Subsequently jurisprudence and medicine were added. From this resulted the basis for the division of the Paris University into four faculties, which dates from the middle of the thirteenth century. The first in rank was the faculty of theology, the second that of law, and the third that of medicine. These three together were called the higher faculties. The fourth was the philosophic, which was also called the art faculty, on account of the *artes liberales* which were taught there.

This division of the university into four faculties extended from Paris to all the later universities of Europe, and, in the main, it has survived to this day. As the philosophic study was regarded the foundation for all other studies, so the corresponding faculty was the natural point of union for the whole university. Therefore, the rector of the institution was chosen from the philosophic faculty. It was divided into four nations —the French, Norman, Picardic, and English. Each had its special representative, called a Procurator, whose office it was to see to the material and social interests of his compatriots. Each of these nations had also its special tutelar saint. The university existed independently of the French kings. The high-

est patron of the institution was the Pope, while both State and Church endeavored to furnish the university with abundant means and privileges.

Universities were established in England and Germany upon the plan adopted at Paris. In Germany the University of Vienna became highly celebrated. The University of Oxford still retains the division into the three superior faculties—divinity, law, and physics.

The theologic ideal of study at many universities has remained predominant until the present time. Yet a more active life came into most of the universities through the more serious study of the old Romans and Greeks in the time of the Renaissance, and through the Protestant movement. The universities did not receive anything really new through the revival of the classical languages and Protestantism, yet gradually the new epoch arose principally out of the latter as a basis.

The modern era began when the study of physical sciences became the predominant ideal of learning, which is especially the case since the end of the last century, and chiefly since the foundation of the first polytechnic school in Paris, through the National Convention. Paris, therefore, became not merely the starting-place and model for the universities existing since the middle ages, but also for the high technical schools, which in this nineteenth century are becoming more and more important. Just as Prague in the middle ages possessed the first university, after Paris, so Prague also had the first technical school after the one founded in 1794 at the French capital.

The bearers of this ideal of physical education are partly the existing universities and partly the technical schools. The latter have in these days become the principal bearers of this predominant ideal of physical sciences. These technical institutions are not divided into faculties, like the universities, but into different sections. Most of the schools for the highest education in modern times are institutions of the state, which provides the money and exercises a strict supervision, often entering into minute details. The education of able officials for

all departments of the civilized state is the main purpose of the modern universities and high technical schools. The choice of studies depends mainly on the character of various concluding examinations.

Most universities of the present time have, since the middle ages, retained the division of four faculties—the philosophic, the juridical, the theological, and the medico-physical. From the historic observation of these institutions it appears that, until now, every one of these faculties has occupied for a time a predominant position. To be more explicit, with the old Greeks, philosophy was predominant, especially dialectics; but toward the end of the Grecian period philosophy degenerated. Later, with the old Romans, who inherited the Grecian system of education, the juridical sciences were predominant; these, however, toward the end of the Roman period, likewise grew torpid. Then the Christian Church, especially the Roman Catholic, followed the teachings of the old Greeks and Romans; but here the theological sciences predominated. Toward the end of the middle ages the glory of the scholastic theology collapsed. At last, prepared by the Renaissance and the Reformation, there followed the modern era, which entered upon the inheritance of the old Greeks and Romans. Also the Christian middle ages; but therein the physical sciences became more and more predominant.

The existing universities are therefore the result of epochs of education, beginning with that of the Greeks. The history of universities resembles the development of a large tree. With a tree one part after another becomes woody, and yet these parts are necessary for the existence of the new branches. The full-grown tree, with all its parts, is the objective history of the tree. Thus one branch of science after another apparently fades, yet these branches are still present and continue to grow a little, constituting the necessaries for the subsequent development of knowledge. Likewise the existing universities, with their partly barren and also their still powerfully developing departments, represent the objective history of sciences. Each shows its peculiar character, in accordance with the energy of

life with which the various epochs of education have till now been retained.

In the criticism of existing universities one does best to proceed from this historic fact. Thus, we first discuss the philosophic faculty, next the juridical, then the theological, and lastly that of physical science.

All the epochs which philosophy thus far has undergone act upon our present universities with more or less powerful traces of life. In general we can distinguish four main streams within the modern university philosophy: first, the Roman Catholic; second, the Protestant; third, the more or less objective, historically developed since the Greeks; and fourth, the beginning of a philosophy based upon strict, scientifically acknowledged facts of nature and history.

The Catholic philosophy, as now practised by Catholic theologians in Romanic and Germanic countries, is, on the whole, the same to-day as the scholastic philosophy of the middle ages. It contains two elements—the antique and the Christian. It is not, however, the antique philosophy of the Greeks at the time of its zenith; but rather, partly the petrified Græco-Roman philosophy from the end of the Roman era, and partly the original Grecian philosophy. This last was either insufficiently recognized from translations of the Grecian philosophers, especially Plato and Aristotle, or was often wrongly interpreted to suit the religious views of the interpreter.

As for the second main element of the scholastic philosophy, the Christian, it is also not the Christian doctrine from the time of its Founder and of the apostles, but that doctrine changed by passing through the consciences of the teachers of the Church, who were educated at one time more in Hebrew theology, and at another time more in Greek philosophy.

Hence, viewing the scholastic philosophy without its internal course of development, and the influences caused by external powers, such as resolutions of councils and decrees of popes, scholastic philosophy is chiefly an amalgamation of modified antique philosophy and of Roman Catholic doctrine.

Both elements, the antique and the Christian, are in the

scholastic philosophy in general related to each other like shell and kernel. The teaching is Christian doctrine arranged as if it were an antique philosophic system. On the whole, scholastic teaching trusts in the general agreement of both elements.

Many philosophers of the middle ages are distinguished by comprehensive and profound knowledge, by grandeur and depth of thought; one need not wonder, therefore, that there are always scholars who, with their entire energy, devote their lifetime to the study of these philosophers.

The real aim of scholastic philosophy in the present age consists in more clearly laying bare the roots of scholasticism, and in more clearly expounding its course of development; further, it aims to determine minutely the relationship of the true Grecian philosophy to the original Christian doctrine; and, finally, to discover the genuine objective, philosophic, and scientific worth of scholasticism.

The Protestant philosophy, as now practised, especially by Protestant theologians, as ever, has its principal seat in Germany. On the whole, it is the same as the ideal German philosophy of the present day.

Similarly with the scholastic philosophy, the Protestant contains two main elements in itself—the antique and the Christian. But, more exactly, it is the Grecian philosophy, partly altered ideally into pantheism and mysticism by the later antiquity through scholasticism, and partly brought about in a rather objective manner by philologic endeavors at the time of the revival of the classical languages.

Concerning the second element of the Protestant philosophy, the Christian, this is scarcely the Catholic-dogmatic Christianity, but, rather, partly the original doctrine of the Founder and his apostles, tolerably determined by more objective exegesis and historical researches, and partly the Christian principle modified chiefly by the enlarged horizon of physical science and modern German culture.

Consider for a moment the men who even to-day are leading stars of the Protestant philosophy: such as Leibnitz, whose doctrine about the monads, mainly, leads back to the

Grecian philosophy of nature, and whose theistic views are a modification of the Christian doctrine. Think of Kant, whose thing-in-itself, in the end, leads back to Plato's doctrine of ideas; whose teachings about radical evil, about dualism of sensitiveness and reason, about God, liberty, and immortality, in the main, are Protestant-Christian. Passing Schelling, consider Hegel, whose emanative pantheism points back, partly to Plato and the new Platonism, partly to the speculative scholiasts, and partly to his Protestant predecessors.

The principal feature of the Protestant philosophy, therefore, disregarding its internal course of development and the very different endeavors within itself, is an amalgamation of antique philosophy and Germanic Christian doctrine. Both elements are related to one another, like two elements of knowledge which are relatively equally justified. The Protestant philosophy is, therefore, on the whole, an attempt to improve the antique contemplation of the world by modern Christianity, and especially to amend its ethical foundations. Its most eminent authorities—such as Leibnitz, Kant, and Hegel—are so thoroughly learned and universal thinking men, that they are even now able to attract a number of the ablest thinkers and to animate them with their doctrine, as well as powerfully to support progressing studies.

The real aim of Protestant philosophy in the present age consists in more clearly laying bare its roots, and in investigating more minutely their course of development, in order to settle thoroughly the relationship which exists between the Grecian and Christian views of the world, and finally to discover its own true philosophic and scientific worth.

As regards these Grecian and Christian views, we will briefly state in what respects they differ. Both strive after a harmonious view of the world derived from the essential nature of man. But the difference is very great, and one cannot hope for a harmonious union without radical modifications on both sides. The difference is essentially of ethical nature. The Hellenic principle is the aristocratic-æsthetic ideal of humanity; *i.e.*, only a few shall be capable of the highest happiness and loftiest cult-

ure. This happiness shall be entirely immanent, that is to say, attainable in this life, and shall consist in harmony of body and soul, and union of external welfare with internal virtue.

Quite different is the Christian principle. It has a democratic-ascetic ideal of humanity: not a few rich people, but everybody, chiefly the poor, shall be capable of highest happiness and of enlightenment through the Holy Ghost. This happiness shall be attainable to a certain extent in this life as an internal good, but the complete external and internal bliss is only hoped for in a transcendent world. It consists chiefly in the suppression of the selfish desires of the flesh.

The main difference is threefold: first, the Hellenic principle is aristocratic, the Christian is democratic; second, the former is æsthetic, the latter is ascetic; third, the Hellenic is immanent, while the Christian is transcendent. Now arises the question: Which principle is the true one? Our answer is, each one is only partly true. The Hellenic principle is aristocratic, and justly so; because many conditions are necessary for the attainment of highest happiness and culture, and these are found united only in a few cases. It is also quite just that those who attain the highest degree of culture should rule over the others; but it is wrong that these advantages should be attainable by birth instead of by talents. The greatest drawback of Hellenic culture was the institution of slavery; yet the difference between master and servant will doubtless always exist.

The Christian principle is democratic, inasmuch as here the common rights of individuals are unmistakably defended, and the intellectual and moral dignity of man is justly cast into the scale to counterbalance the differences in the political and social positions of persons. But this democratic principle is here proclaimed in an exaggerated manner. The common properties of human beings are overrated as compared with the necessary differences, and the real conditions of life are here not sufficently recognized in their relative right and necessity; thus the blessings of honest labor are not sufficiently appreciated. In Genesis labor appears rather as a curse than a blessing. Further, in the decalogue labor is not positively mentioned as a

human duty. Similarly in the New Testament, money appears predominantly as a curse, although money in reality is not only necessary but one of the greatest blessings in social and commercial intercourse. The real aim in this respect must be a democratic "aristocratism," that is, a reasonable union of the general rights of human beings with the recognition of the privileges to which moral or intellectual superiority is entitled.

We now come to the second point. The æsthetic ideal established by the Greeks is the right one, if we consider it as the highest imaginable ideal. But it is more true for the spheres of art and for a few exceptions of happy human beings, who spend all their lives in harmony of internal virtue and external blessings. It is characteristic of the Greeks that they have attained higher stages in the arts than in moral culture. On the other hand, the Christian principle is right as regards the power of the mind over the body, as this is essentially necessary for the attainment of the highest moral perfection. But this principle is here exaggerated in a one-sided manner, for there are many points in which a harmony of mind and body is easily attainable without suppressing the rights of the latter. The real aim here is, not an equilibrium of both factors, nor the suppression of the lower factor, but idealization of the body by the mind, and penetration of the mind by ennobled sensuality.

Similarly with the third point. In accordance with the Hellenic principle, entire devotion to this life is right, because we are all denizens of the same earth. From this principle many virtues have grown up among the ancients, such as bravery, patriotism, the love for art and poetry, and bright love of life. But it is one-sided, if at this point the individual entertains the delusion of being a substance in himself, instead of considering the infinite process of culture in which single individuals as well as whole generations are only links of a long chain.

The Christian principle is right with regard to its idealism of the future, for hope undoubtedly is one of the greatest blessings to man. It is not alone a happy illusion, if we consider the fact that the most unfortunate conditions in nature and in social life only go down to a certain point, from which they turn

toward the better. But this principle is erroneous in its hope of an eternal personal existence, similar to our present individual life.

This is the cardinal difference between the Christian and the genuine antique principle. The true aim in this respect is this: to work in this life with cheerfulness for the improvement of nature and of human life. In conclusion, we must say it is one-sided, if one forms his ideas only by combination of two views of the world, neglecting all the other attempts which have been made to find the solution of these great problems. It can be assumed at the outset, first, that these two views are limited in their value by national and temporary factors; second, that there are various other possible solutions of these problems, and that there are many others of which solution has not yet been even attempted. It is best to examine everything and to learn everywhere, but nowhere to bind one's self absolutely—except to the eternal laws of the universe as far as they have been indisputably ascertained.

ABOLISH CAPITAL PUNISHMENT.

COUNTESS ELLA NORRAIKOW.

RECENT discussion as to whether "death by electricity" results in actual dissolution or merely in suspended animation has awakened considerable thought concerning the justice and expediency of capital punishment itself.

The experience of other nations should have an important bearing upon this subject, since human nature is pretty much the same the world over. In 1870 the extreme penalty for murder was abolished in Holland, where for ten years previously the law had been more honored in the breach than in the observance. Punishment by death had already been done away with in Roumania, and soon afterward the little kingdom of Portugal took the same course. While the statute-book of Belgium still contains a law decreeing the death penalty for homicidal crime, it is virtually a dead letter, there having been no executions in that country during the past thirty years. Capital punishment has been formally abolished in most of the cantons of Switzerland. In other European countries it has also been given up, either by legislation or imperial decree, while in still others there is a growing disinclination to carry out sentences of death.

By all of these nations, so far behind us in other respects, the experiment of executing criminals had been tried for many years, and, as we have seen, was finally abandoned by most of them. The practice was found to be futile as a corrective of evil, inadequate as a deterrent of crime, illogical as a law, and demoralizing in its effects on the public conscience.

For other periodicals I have written considerable in condemnation of the inhumanities practised by the late Czar and his minions, and the American people have often and justly depre-

cated the treatment meted out to the victims of despotism in the Russian empire. Yet in that semi-barbarous country the ignominious law of capital punishment has failed to find a foothold—save in the most aggravated cases of treason. Murder in Russia is not punishable by the taking of life, but by deportation to Siberia. While this to many has proved a "living death," it is considered no justification for the use of the scaffold or the guillotine on the part of the government. In this single particular, from a humanitarian standpoint, the Russians are in advance of the people of the United States, in all of which—excepting, I believe, Michigan, Wisconsin, Rhode Island, and Maine—the extreme penalty is prescribed in the fundamental law.

As a principle of abstract morality, capital punishment cannot be successfully defended. How can a man who, in the heat of passion, kills a fellow-being be held morally responsible for his act? The violent putting to death of a murderer does not bring his victim back to life, and thus the absolute requirements of justice are left unsatisfied. Instead it casts a stigma upon perhaps dozens of innocent persons—relatives of the man who committed the crime. But the day is not far distant when the disgrace will attach itself less to the family than to the State which invokes the aid of legalized murder in the execution of its laws.

Many good orthodox people are content with the reflection that capital punishment is in accordance with the teachings of the Bible. But herein we can find excellent authority for various systems of morals, of government, and of theology. There seems to be considerable scholastic evidence that the sacred volume has never been correctly translated or properly interpreted, and I am not among those who choose to use the book as an argument for or against any given proposition. But for the sake of the discussion let us examine the logic and the consistency with which the Scriptures treat of this all-important subject and its bearing upon human destiny:

"Whoso sheddeth man's blood, by man shall his blood be shed." We find these words in Genesis, while in Exodus many

other offences are made punishable by death. This antedates Christian teaching by several thousand years, and, being among the tenets of the old Mosaic law, should have passed away with that epoch of the world's history. To be consistent, those who seek to justify capital punishment by a reference to Old Testament ethics should also abstain from eating pork. My own humble opinion is that the Creator never instituted any such doctrine. If so, why did He not have Cain executed, and the instinct of murder thus stamped out in the beginning? It is evident that the principle of "a life for a life" was not then recognized, and it is still more plain that its efficacy in lessening crime has yet to be proved.

In the New Testament (St. Matthew) we find the law somewhat amended, as follows: "Whosoever shall smite thee on thy right cheek, turn to him the other also." This goes to the other extreme; but the crucifixion of the two thieves with the Saviour is pointed to by our orthodox friends as evidence of the existence of the death penalty in Christ's time. Manifestly this incident was intended to be symbolical only, for nowhere else in the New Testament, I believe, is capital punishment mentioned. The execution of the thieves was meant simply to typify salvation through repentance at the eleventh hour.

In these observations I am not criticising the Bible as a whole, for I have the profoundest respect for that marvellous compilation. I am only considering certain texts as an argument in favor of capital punishment—as they are so often presented by many well-meaning people with whom original arguments are often a scarce commodity.

If the actual teachings of Christ were strictly followed in the matter, the wretch who, in a moment of deadly passion, took the life of a fellow-mortal would be rationally cared for, instructed, and eventually led into the path of divine light. To my mind it were better if, instead of erecting innumerable edifices for external worship whose pews are only half filled, some of the vast wealth thus devoted were used in building institutions wherein murderers could receive enlightenment and be made to understand the difference between good and evil.

The present system of execution for capital offences is but a selfish decree of man, provoked by that instinct of revenge which marks our meagre advance along the line of spiritual progress. The New York method of electrocution is a sort of "refinement of cruelty," which degrades nature's crowning principle to a most barbaric use. No two human beings are physically constituted alike; hence, the amount of electricity necessary to kill one person might have simply the effect of exquisite torture on another, while in the case of a third individual the same number of volts might burn him to a crisp. In the execution of the man Taylor, who was among the first to be killed by this method, the dynamo broke down when the victim was half dead. It took one hour to establish connection with other machinery, and meanwhile the man's groans were suppressed by the use of chloroform. This proceeding suggests that the spirit of the Inquisition still lives.

Crime, like disease, is epidemic, the course of which can never be arrested by killing the unfortunates who are brought under its spell. An increase in the number of deaths among cholera victims does not indicate a curtailment of the epidemic's ravages, but rather an extension thereof. In almost every case the instinct of murder is but a species of insanity. In many of the more aggravated instances this has been scientifically proved, and the murderer, instead of being condemned to the gallows, has been placed in an institution for the insane.

It is asserted by some students of sociology that, if this policy were to be universally adopted, our prisons and asylums would soon be filled with the vilest types of humanity. I would like to ask these people, What are such institutions filled with now? Murder is by no means the most heinous of crimes. Yet the victims of this disease are put to death, while far worse enemies of the race—the destroyers of souls—are seldom even imprisoned.

The execution of a murderer robs him of his last earthly chance to reform. In 1892 more than half the persons charged with this crime in the United States were under thirty years of age. Might not some of these souls have been reclaimed under

a rational penal system? More than four-fifths of the murders committed during that year were by men who had no regular occupation. Is not the State largely responsible for this enforced idleness, which is everywhere so generative of criminal impulses?

Frequent attempts are made to justify capital punishment on the theory upon which mad dogs are shot—the protection of society. A moment's thought should convince any reasoning mind of the absurdity of this argument. Does the killing of a human being really terminate his existence? Does it not rather release him from the fetters of the flesh? When organized society thrusts one of its members into eternity before his time, he naturally enters the other world with a grudge against the race. Being attracted, through the inexorable law of spiritual affinity, toward the darkened souls of his own moral calibre, he simply serves to augment the forces of diabolism which, under favorable conditions, produce epidemics of crime.

Is it not about time that our scientific minds were brought to a recognition of this psychological fact, and that enlightened humanity in general should take a more rational and practical view of the nature of the human soul? *Finem respice.*

It is not necessarily the man who expiates his crime on the gallows, or by any other instrument of death, who is the real murderer. It is often he who, even on this plane of existence, carrying murderous thoughts in his depraved mind, constantly projects them into the very air we breathe. These evil conceptions or impulses are eventually absorbed by some poor weak human brain whose previous training has been of a low order. Either through heredity or early associations, and often through change of environment, many minds become peculiarly susceptible to such influences.

The one who first conceives the thought which results in murder, as far as outward seeming is concerned, may be our dearest friend, clothed in the garb of gentility and having the manners of a gentleman. The "cultured" man may commit the deed in thought only, but telepathically he has made it possible for the other to perform the act.

We have all noticed that at times murder, as well as other forms of crime, seems to go in cycles. To quote a homely phrase, it is said to be "in the air." Such expressions, though spoken in ignorance, are often the literal truth. Upon what other hypothesis than that of universal mind can this singular phenomenon be based? Is it just to make the undeveloped mortal, who is in a large degree irresponsible for the result, the scapegoat for the more "polished" individual who, with murder perpetually in his heart, exerts his more disciplined self-control against the actual commission of the deed?

Of course, materially to elevate our present code of morals and political ethics would involve a radical change in the mental constitution of man. This, it would seem, the world in its entirety is not yet prepared for. Still, the seed of spirituality is being sown in various ways, and I cannot think that many years will elapse ere it will reach fruition. When pure religion rather than dogmatic theology shall dominate the race, a clearer understanding of good and evil will render killing by the State as reprehensible as murder by the individual.

In the meantime would it not be as well, from a humanitarian point of view, to cease putting our fellow-men to an untimely death and placing the ineffaceable stigma of crime on innocent children, wives, parents, sisters, and brothers?

THE NATURE AND USES OF PAIN.

BY HENRY WOOD.

THE world has waged an unceasing warfare with Pain. It has been regarded as the monster who despoils us of our pleasure, robs us of our repose, and whose dart is ever poised to strike us down. Its unwelcome presence has embittered every cup, and rendered life—otherwise so desirable—hardly worth the living. Sages and seers have occasionally divined its significance, but their interpretations have fallen upon deaf ears. Can it be possible that the vast majority of conventional judgments which have pronounced pain as a great adversary—evil and only evil—have been mistaken?

If the almost universal consensus of opinion has been at fault, how can such a widespread misapprehension be accounted for? Is the established order of nature wrong, or is the mistake in us and in our point of view?

We shall assume that natural law, which is only another name for divine method, has not miscarried, and that in itself it is good, and only good. It, however, seems beneficent or baneful — to us — just according to our attitude toward it. Pain appears to be an enemy, or an adverse principle, because of the common occupation of false standpoints which afford but a limited and distorted view of the human economy. They are mainly included in two great groups, which may be designated as those of materialistic science on the one hand, and traditional, theological dogma on the other. Though greatly differing in other respects, they both regard man as a material being—that is, on this plane of development, he is primarily and practically body. It is admitted that he *has* a soul; but this simple and familiar statement, in itself, implies that *he* is body. He is the possessor, and *soul* the thing possessed. Many who

would deny such a theory in the abstract, accept and proclaim it in practical life and conduct. Much of the prevailing materialism is held unconsciously, but that fact does not mitigate its penalties.

Some intelligent observers would affirm that, from the standpoint of body, pain comes into the arena as a formidable and unrelenting antagonist. No; we do not accept even that postulate. We shall try to show that such a statement is an error, or, at least, only a half truth. The body, as the normal, outward expression of man, is a co-operative adjunct and not at cross purposes with him.

Materia medica, venerable with age and eminently respectable, is one of the great departments of scientific materialism. It organizes its forces for the purpose of combating and obliterating pain, upon the theory that it is an evil. An important subdivision of its agencies produces a partial paralysis of the sensory nerves, and thus destroys, not the cause of pain, but the perception of it. The patient wishes to be relieved of penalty, or, in other words, to have the link severed which binds effect to cause. It is possible to do this—temporarily or apparently—even though such "relief" may be a positive obstacle to a real cure. But if pain, truly interpreted, be only symptomatic, and not an evil *per se*, all logic and scientific method would indicate that treatment for its healing should be directed, not to itself, or even to its immediate occasion, but to underlying and primary causation.

Dogmatic theology, having recognized two great ubiquitous principles in the world, known as good and evil, closely matched and each striving for the mastery, enthrones pain as a prince among hostile forces. It is reputed to be one of the results of "the Fall," but it may be suggested that if that event were regarded as subjective, instead of objective and historic, it would have a deep element of truth. It is, however, made to appear that God sends pain even when uninvited by man. How that is possible by the Infinite Goodness has always been an unsolvable problem to theology. It has been either a great "mystery" or else relegated in its origin to the action of the

Prince of Evil. Many well-meaning and conscientious souls regard it as a "visitation of Providence"—an evil, but yet in some way necessary, and to be heroically endured. They look upon it as belonging to the established human economy—in its "fallen estate."

Misery, therefore, instead of being an educational negative, or background, is, to human consciousness, made to appear as a positive entity. With suffering uninterpreted or misinterpreted, seeming adverse forces become so overwhelming that many are driven into pessimism and atheism. The universe becomes a contradiction or a riddle. Law, or the operation of the cosmic order, appears implacably hostile, and humanity is bruised and broken in the grind of its ponderous machinery. The earth is filled with sighs, groans, and tears, as the consequence of such an unequal and hopeless contest.

Pain, so deep and universal in its phenomena, must possess a meaning of vital import to mankind. To judge it wrongfully is an error of such colossal proportions that it distorts—to our view—the whole human economy.

We have habitually looked upon the divine, primal energy, in its operation upon man, as coming from without instead of from within. If suffering breaks in arbitrarily from the outside, whether from the Deity or any lesser source, we may well despair. In the attempt to solve its problems, the materialist is logically forced to agnosticism or worse, and the theologian only succeeds in extenuating its fierceness by the assumption that, after the event called death, an abnormal amount of happiness will be bestowed in the nature of a compensation.

Having noted some of the aspects of pain, as it appears to the average sensuous consciousness, we may advance toward a truer point of view. It always indicates life. Its sharpest pangs tell of a keen sensibility and an intense, vital, working force, which is striving to correct our mistakes and straighten our crookedness. It is a developer, refiner, and polisher. With all its scowling features, it is more friendly to us than we are to ourselves. Its horrors are only the friction

produced by the quick rush of divine, vital energy, to do its wholesome and purifying work. It is ever hurrying on, to transform our disorder into order.

Disease is a disturbance, incited by a supreme effort of the intrinsic man to express himself through an external and grosser medium which is yet lagging behind. A fever is a quickened and desperate struggle of the immaterial self to expel and overcome obstructions in its instrument of manifestation. When accomplished, the outward medium is clearer and purer. Is, then, the fever a good thing? Abstractly and ideally, no; provisionally, yes—good, just at the time it appears, because it never comes unnecessarily.

Disease, of whatever name, signifies the lack of something (wholeness), rather than a thing in itself. It is the designation of a negative condition, and not of a positive or divinely created entity. It is always simply a lack of one and the same ease, even though appearing with differentiated external phenomena, which have been dignified and made realistic and "scientific" by formal diagnosis and classification.

Mental and physical pangs are one and the same. The distinction is only that of the plane upon which the inner lack, or misplacement, most prominently expresses itself. It either has, or has not yet, reached out into the ultimates of the material organism.

The body, while no part of the real man, is an outward index of the quality of his consciousness. The qualitative expression, however, comes so gradually that the inter-relation of the two is generally overlooked. The original source of pain is always mental. It comes from the abuse, or misplacement, of the thought forces, which in themselves are good, and the result is disorder.

We conventionally attribute our physical ills to the influences of the weather, water, air, climate, dampness, work, cold, draughts, malaria, bacteria, and contagion. Granted, all these may be occasions; but primary causation lies deeper. We hunt for a "scape-goat" outside, and if none can be conveniently found, we make one. Human pride contrives to shift the re-

sponsibility. But unless receptivity carelessly opens the door, external negatives do not find an entrance. Subjective incubation must precede overt manifestation.

The thinking faculty, with its untiring imagining power, is the active agent which gives tone and color to all human expression, and, if unregulated, it invites pain, which at length puts in a corrective appearance. The invitation may be given unconsciously, but the reprover never comes unbidden, and never until its presence is reformatory. Its mission is educational, but we are averse to its teaching.

The Established Order, in itself, is harmonious, and all human infelicity comes from non-conformity. This postulate receives abundant indorsement from universal analogy and experience, when they are intelligently interpreted. The clear understanding of this grand principle, of itself, tends directly to palliate the bitterness of our distresses, and measurably to overcome them. The belief that the courses of nature are unfriendly to man adds a crushing weight to the seeming burden of human ills. When, through the discipline of penalty, he is turned about and brought into conformity with Law, judgment is satisfied. True, its reformatory work may be gradual, but none the less certain. Correction, even though so universally misconstrued, is only the executive force of *Love*. All phenomena of the divine economy, which include the human, have positive use and purpose.

We are therefore led to recognize pain in every possible guise as negatively good. We need not, however, confound it with good which is positive in quality. Even though it present a drawn sword, it is a guardian angel to turn us away from the sensuous Eden of ignorance. But for such protection we should go on burning and bruising our bodies and indulging our appetites and passions to the length of self-destruction. We are well aware that "a burnt child dreads the fire," but have failed logically to carry forward such an educational method, in its application to deeper negatives like neuralgia, rheumatism, and fever. Such corrective conditions have been regarded as calamities, coming in some unexplained way, or as "visitations of

Providence" that we would ward off mainly to escape from their physical sensations.

It is true that some progress has been made, so that physical distresses are often traced to violations of hygienic law, and the "visitation" hypothesis is becoming somewhat obsolete. The observance of objective sanitation is a step in advance, but far from a final one. Its range confines the limit of progress, so long as man fails to study himself and gives all his attention and research to things outside. He investigates the laws of everything, except the one thing most important—his own constitution. He carries his pursuit of hygienic science so far that he almost unconsciously falls into a worse bondage than that of the former state, when he regarded Providence or Chance as the source of his woes. The deeper he peers into the complexity of external "laws of health," the more hopelessly involved does he become. Even his boasted "scientific" attainments lead him ever more deeply into a materialistic fog. As soon as he conquers one adverse force, another, yet more subtle, springs up from behind it.

Bacteriology has let loose an infinite host of hitherto unsuspected enemies, with which a desperate warfare must be maintained. As more profound searches are made, order after order of inimical germs and spores, in endless profusion, loom up in the dark background. Indefinable forms of malaria, treacherous climatic infelicities, and unnumbered other adverse influences, enlist their energies against poor humanity. The very elements enter into unfriendly combination. With the aid of microscopes, sanitary guards, disinfectants, tonics, and specifics, "modern science" builds a great dam to stay the current of invading dangers; but vainly, for it rises and soon flows over. The dam is raised still higher, and patched here and there; but it yields, for its entire foundation is superficial.

But some one will ask: "Should we become indifferent to hygienic law or violate its plain provisions? Must we not destroy unwholesome bacteria, and beware of possible contagion and malaria?" Yes, for the present we must observe the more reasonable part of the rules to which we have yielded our alle-

giance, or suffer the penalty. The limitations that we have set up—or, rather, that the race in general has imposed—must be gradually moved along, rather than at once pulled down. Until subjective quarantine has been intelligently erected, that which is objective cannot be entirely disregarded. So long as our own doors are open to foes from without, we will be obliged to meet them at a great disadvantage in the fields outside.

All pain is mental, but we designate that part physical which has ultimated itself into the external degree. The inner mind or life is constantly trying to remove obstructions and cast out intruders. It is a light striving to penetrate a dull, murky medium. The discomfort and inflammation which result from a sliver in the finger, come not from the sliver, but from the effort to cast out the intruder. The principle is still more evident with pains of a general or interior character.

From the premises and conclusions already noted, and others which cannot be presented in a brief paper, we are led to affirm both the rationality and scientific adaptability of metaphysics for the healing of human disease, upon whatever plane manifested. However, owing to ages of self-imposed limitation, we cannot at once assert complete material emancipation, but may easily discover the road which leads toward the goal, and press on in that direction.

Ought one ever to take drugs? Possibly a few—the fewer the better—until he has intelligently outgrown his dependence thereupon. Must he avoid draughts? It would be prudent, so long as he fears them and believes they have a supremacy over him. The host of external things which we and our ancestors have dreaded, expected, taken for granted, and bowed the knee to, cannot immediately be subdued; but as we grow in the understanding of mental and spiritual law, and its application, they may be gradually transmuted from reigning despots into docile servitors.

Physical discomforts are the sequential attendants of so-called physical transgressions, but never has one appeared that did not have its ultimate source in negative mental conditions. Erroneous thinking formed the basis of primal causation. The

overt suffering only expresses that which has been previously installed and made fully at home within. If the fountain be pure, such purity will extend to physical ultimates, and the reverse holds equally true.

When Paul, in his letter to the Philippians, enumerated things that are "true," "honorable," "just," "pure," "lovely," and "of good report," as being profitable to think upon, he wrote, not only as the apostle of a living faith, but as a metaphysician having a scientific understanding of the laws of the mental constitution of man. If we would render a visit of the pain-missionary unnecessary, we must take the helm of the thought-craft and intelligently direct its course. If we have been floating among rubbish, we must man the oars and pull for clear water. The sensitive, living consciousness must be steered away from the shoals of inharmonies, negatives, and forebodings, into the invigorating deeps of a positive spiritual optimism.

As ideals and affirmations of wholeness, purity, strength, and spirituality are held with a firm grasp, despair, disease, and a host of other related negative beliefs are displaced, and when they depart they take all their train of possible pain-sequences with them. Whatever is internal and immaterial is always reaching out to embody itself, and this law is universal.

If the ego has been dwelling in the basement of its nature, where the furnishings are sensual, disorderly, and pessimistic, and where the atmosphere is heavy with abnormity, the pain-messenger kindly comes with his goads to drive the consciousness higher. But it would never disturb us if we would go of our own choice. Its visit is that of an angel of light, to save us from ourselves and our self-made spectres. No other enemy, from any possible realm, can harm us.

"A man's foes shall be they of his own household." His invited guests, in the shape of his own morbid thoughts, at length turn traitors. The character of his mental picture-gallery determines the tone of his living subjective world, and sooner or later the objective universe dissolves into vibratory correspondence. To our consciousness this law is slow in its

fruition—often so slow that we are unaware of its operation; but the legislation of the "Medes and Persians" was not surer.

The world tries to parry pain but refuses to learn its merciful lesson. The sensualist would fain dismiss it, but it guards his true and deeper selfhood from his false and mistaken personality. Through a humane discipline he finally "comes to himself," or to a consciousness of his real Being. He clings to the Egypt of physical sensation until he is forcibly driven out from its degrading servitude.

Pain is a savior, for without its divine redemption sin would increase until it fruited in spiritual death. In so far as *Materia medica* drowns its voice, and paralyzes or intercepts its benignant messages, it tends to degrade man toward the animal plane of mere physical sensation. Only by overcoming and rising above the control of a sense-consciousness, can he attain to his true ideal—a "living soul." The inner Christ draws upward, but the "old man" struggles, resists, and beseeches to be let alone. But the Divine Law, ever beneficent, will continue its educational and evolutionary work until material limitations are outgrown, and the human consciousness is spiritually developed and brought into ever-increasing conformity with its righteous and immutable lines.

THE RELIGIOUS TRAINING OF CHILDREN.

BY ABBY MORTON DIAZ.

(*First Article.*)

TRUTH should be the ground of all teachings, and surely of religious teachings. In the first place, then, since "God" is the declared standard of perfection, and "Heaven" the supreme object of human attainment, let us free both from the falsities now so widely taught; for while these are accepted as truth, how can the true get recognition?

Mark how man has manufactured a God out of himself, and a Heaven from his own earthly ambitions, values, and ideas of enjoyment. The classic gods and goddesses, in their home above the sky, were simply human beings with human characteristics, good and bad, but with superhuman activities in either direction. As the word "heaven" means the high, or what is raised—from the Anglo-Saxon verb *hebben*, to raise—and as the sky is raised high above the earth, it is used to represent our earthly idea of utmost height. In more primitive times, when this was supposed to be a flat world with a substantial arch overhead, it was natural that superhuman creatures should be assigned that high location.

We call those more primitive people pagans, but their paganism still marks our religious teachings. In these it has been represented that above the sky is a fixed locality called Heaven, having a crowned King seated on a throne with a Son on his right, and a court, so to speak, and an angel population distinct in kind from mortals, yet having mortal shape and qualities. Wings have been added as being mortally thought needful for locomotion "up there," the monstrosity of arms *and* wings giving way to this requirement. Shape, qualities, and powers

are necessarily limited to mankind's conceptions, since no created object can form ideas absolutely outside of its own nature. A pebble, for instance, could not conceive of growth upward, and branching and blooming; the aster could have no understanding of locomotion, and surely not of flight and song; nor could a bird comprehend the varied possibilities of the human being.

This same limitation shows in conceptions of God and heaven as humanly portrayed. Thus in representations of God we find a magnified human wrath, cruelty, partiality, vengeance, injustice, and an extremely human delight in personal dominion and glorification, and in an adoration rendered with all the earthly accessories of pomp and subserviency, as waving of palm-branches, prostration, instrumental music, and noisy acclamation.

The science of astronomy and a progressive intelligence, together with the more Christlike, or spiritual, conceptions of heaven, have shown the falsity of such representations; yet it is not long since a preacher stated that the future occupation of the righteous would be "casting down their crowns before the great white throne," and that a mother *knew* her deceased daughter was "up in heaven, walking the golden streets." Aboundingness of gold quite naturally comes into our highest earthly conceptions; also opportunity for that idleness, or "rest," so longed for in this workaday world.

Magnitude predominates in human ideals. Rev. Jonathan Edwards could scarcely find words strong enough to depict the horrors and the everlastingness of the agonies of "sinners in the hands of an angry God," and the exultant jubilations of the "saints in heaven" in witnessing these sufferings. "God will get himself honor upon you, will magnify himself in your ruin." "When the saints in heaven look upon the damned in hell, with how much enlargement of the heart will they praise Jesus who was pleased so to distinguish them," "who deserved no better than they." * Hymns of like character were extensively used in churches and committed to memory by children in homes and elsewhere.

* See Edwards's volume of seven sermons on the future condition of sinners.

John Milton, our standard religious (?) poet, exerted his mighty genius to materialize spiritual things, and thus keep from us the true import of the Master's teachings, and all they mean for us here and now; and in our modern times Spurgeon has equalled Edwards in depicting the Heavenly Father as a monster of cruelty: "In fire exactly like that we have on earth thy body will lie, asbestos-like, forever unconsumed; all thy veins roads for the feet of pain to travel on; every nerve a string on which the devil shall forever play his diabolical tune of hell's unutterable lament." Spurgeon preached twenty years to immense audiences, and more than twenty million copies of his sermons have been circulated in the various languages of Christendom. His death was mourned as causing "a great loss to the Christian world."

But sadder than mortal death is the fact that as yet no one has been able to find a "Christian world!" And how can there be one when the Christly teachings of love and spirituality are set aside to suit our earthly methods, and when to assert that they can be lived is to incur the stigma of being "visionary," "Utopian," "a crank," or "a little off," and when the loving Heavenly Father of Jesus has been held up in church and in Sunday-schools as unlovely and unjust.

But why say "has been?" That these traditional beliefs still prevail is shown by the ecclesiastical attitude toward certain of those who venture to doubt them in their entirety, it being declared by high authority that such doubt would "cut the sinews of the missionary enterprise."

It is plain that to Jesus the heavens, or the high, signified an inward condition, not a place. "The kingdom of God is within you." Now, as the King would be in his kingdom, and "God is Love," this would imply an exalted condition of love and divine communion as Jesus' conception of heaven. When a listener to his sayings came to perceive that "love is more than all whole burnt-offerings and sacrifices," and so declared, Jesus gave him the assurance, "Thou art not far from the kingdom of God." Yet this man was not supposed to be going away from earth. Heaven is a heavenly state; a heavenly

state *must* express itself in action; and as heavenliness overcomes worldliness, earth will become the kingdom of heaven.

But for this there must come a great change in much of our Sunday-school and pulpit teaching, and of the home talk about God and heaven. When a woman was recently asked, "How dare you become a Sunday-school teacher? what can you answer should a child question you about God?" she replied: "Oh, I don't have any trouble about that. If a little boy in my class behaves badly, I tell him that if he is naughty God will not love him." "But, my dear friend," was the rejoinder, "how can you say that? You depict God as being worse than a human parent. Don't you love your children when they are naughty?" "Oh, I never thought of that," was the reply.

Surely more thought is needed, wiser and more careful thought, in our talks with children; for this matter has vital concern with all the problems of life, and we should beware of speaking without knowledge. "But we must tell little children *something* about God," say many parents; and with this conviction they proceed to "tell" what they themselves do not comprehend, and to give as facts mere earthly imaginings.

Now, why *must* we "tell" little children about God? In regard to abstract geometrical problems we should defer explanations. Why not do the same in regard to this which "who by searching can find out?" and of which we all feel our ignorance? Surely silence for a while is better than falsities and unproved statements, based upon materialism and causing agonizing and groundless fears. Many a little child has trembled before the ever-present "Eye," which they have been told is watching them from above and before which their every inmost thought stands revealed. Suppose this fear does cause them to refrain from certain objectionable conduct. Are they thereby made good? Is there any goodness in good actions done through fear? Is a compelled goodness in any respect good?

A most discouraging fact is that even those denominations which declare themselves freed from certain materialistic ideas still persist in presenting them. A recent publication for Kindergarten use in their Sunday-schools teaches—

" Remember though God is in heaven, my love,
He sees you within and without.
He always looks down from his glory above,
To notice what you are about."

Think of the picture sure to be imagined by a little child while listening to this! The picture of some huge form seated on a throne which is supported by the sky, watching little children!

" I long to be an angel, and with the angels stand;
A crown upon my forehead, a harp within my hand.
There, right before my Saviour * * *"

—has been sung by thousands of children in Sunday-schools and elsewhere. Another common "religious" song states that—

" In the sky above us, where the angels dwell,
God will surely love us, if we serve him well."

Thus the idea of separateness—God up there, we down here—gets firm hold; and it will cling fast in spite of any after-recognition of the Divine Omnipresence and Immanence, and will hinder a full realization of all this implies of ever-present help and strength. Surely protest should be made against this cruelty to children, as shown in making them suppose their very innermost Life and Friend so far away from them! Even in church they hear this Divine *Omnipresence* besought to "look down," and to "draw near." But, "Am I not a God at hand and not afar off?" "Do I not fill all?" "There is none beside." When, oh when, will preaching make its hearers to know—not merely believe, but to know—that they are the temples of the living God, the "habitation," "heirs," "offspring;" and that they are "saved" every moment by recognizing and depending upon this Divine Inmost, not by either creeds or ceremonies; and to know that "whosoever will" has such salvation merely by claiming it?

When all this shall be set forth with the simplicity and joyfulness its nature demands, then we shall see congregations held together, not by intellectual beliefs but from heart and soul enthusiasm, which after all is the only sure holding. A divine

enthusiasm, or ardor, comes from this inmost religion, as inevitably as warmth from fire; and it will melt away that cold indifference which resists the strivings of our present too largely intellectual and formalistic church. That very worldly methods—mammon's methods—are now so generally depended upon to "support religion," is of itself proof that the compelling power of a spiritual understanding and a spiritual enthusiasm is greatly lacking in our so-called religious observances.

Now as to the religious instruction given our children. This is avowedly based on the teachings of Jesus. And right here comes a question in regard to the teachers themselves: What is their understanding of these teachings? Surely, the all-important question, for this understanding, whatever it may be, is taught as truth and so accepted.

To illustrate, we will suppose the Sunday Bible Lesson to include some of the "Blesseds." Blessed are they who are persecuted for righteousness' sake, or for Jesus' sake, "for great is their reward in heaven." We will suppose the teacher has the common understanding of this, namely, that it refers to a future existence in a location somewhere above the sky, where "God" is to be seen in personal shape, where he receives constant praise and adoration, where there is a great deal of singing and of playing on instruments, and everlasting repose.

Such a teacher would impress upon her class the great personal benefit to come to them in the future life from being good and doing good in this one. She would explain to them that all those who had thus been good and done good would enter after death, into the kingdom of heaven, and that any who suffered persecution here for the sake of doing right would there have a specially large share of heavenly blessedness. That such is a common interpretation is shown by a printed verse brought home by a pupil of one of our most liberal Sunday-schools. This verse states to the children in plain words that all they will have to recommend them to favor when they go to heaven will be the record they will present of the good deeds done in this present life. This suggests a provincial going up to court, and it will be observed here that the primitive king and court idea is still

preserved. Now mark the low motive—"and you will get a reward!"

One of this kind of believers said to a friend who differed in belief: "*You* have no motive in doing right; you don't *believe* in any hell!" This reminds us of the old handed-down story of the woman who was met bearing in one hand a torch and in the other a vessel of water. In answer to inquiries she replied that her purpose was to burn up heaven with the torch and put out hell with the water, that people might be good neither for hope of reward nor fear of punishment, but just for goodness' sake.

A truer interpretation of these texts would show them to be, not promissory notes for value received, not promises at all, but assurances of a present blessedness. According to the teachings of Jesus, heaven is a state of mind and heart; a spiritual exaltation; a feeling of nearness, yes, of oneness with the Divine; in fact, a "kingdom of God within you;" and as "God is Love," all this would imply a most blessed condition. This is the "Kingdom." Kingdom signifies dominion. Those coming into the Kingdom, if recognizing their power, would have dominion over every manner of evil, "even to the outermost." They would become centres of life and light and joy, and—may we not say?—would radiate heaven as they go. Consecrated by Love to a life of service, with selfhood cast out, living in the realities, ever in conscious oneness with the Divine, they would be "blessed" in being far, far above the touch of persecution—superior to it; and great would be their recompense in that exalted condition which is itself its own reward; as a traveller who has climbed the mountain-top has reward in being able to look serenely down upon the storm raging below—so far below as to have for him no terrors.

Imagine an entire Sunday-school of children getting such understanding of these texts; imagine the teachings here briefly suggested carried out in detail; imagine all Sunday-school children and home children receiving them and living them, and think what would be the influence of this on human affairs here and now! It should be observed that the texts themselves do

not refer to a future blessedness. "Great *is* your reward;" "Yours *is* the kingdom," etc.

Earth signifies the low, heaven the high. "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven." These latter are commonly supposed to be enjoyed in a future state called "eternity." Now as eternity has neither beginning nor end, it follows that we are now in eternal life, and as God is Spirit, of whom we are children, heirs, offspring, and likeness, it must be that we are now spiritual beings. Created from and of Spirit, Intelligence, Love, Wisdom, Strength, Power, Mind—all these together make us what we are. They constitute our high or heavenly plane. On a lower one we have fleshly gratifications, worldly power and position, display of wealth, deference, praise, landed properties, mansions, costly apparel, and rare possessions in well-guarded treasure-boxes.

There would be some hope of a Christian world, could children be taught to underrate all such and to set their affections on things above, and to find their most precious enjoyment in the pleasures of mind and heart, in spiritual delights, in loving service, in promoting harmony, in renouncing selfhood, in all that is high and pure and noble and godly, in more and more nearness to the great Omnipresent Life which is back of all that is manifested. If created spiritual beings, why not now live in the spirit, walk in the spirit—that is, in conscious touch with the Divine Indwelling—and thus bring forth the fruits of the spirit, as scripturally described?

If wisely presented, much of this kind of teaching would be comprehended by children; and how greatly it would raise the character of our civilization if we could bring about an undervaluing of what is now most sought after, and a general desire for those "treasures above," the heavenly "treasures" of mind and heart, which cannot be taken from us!

Multitudes of children sing the "Gospel Hymns." Here the constant theme is the heaven we are to *go to*, and the joys which will be ours *then* and *there*. How is all this so surely known? No one has ever reported an experience of these joys.

What a living inspiration would be the singing of these hymns, were they supposed to mean what is attainable in this present life!—Our Eden Above; Our Heavenly Home; Our Sweet Beulah Land; Our Christian's Home in Glory; Our Land of Pure Delight; Our Blessed Home-land; Our Beautiful World; —all these and many others would mean a high (heavenly) condition to be entered into here; a state, or "home," or "land," of Peace and Love and Trust, of self-renunciation and spiritual exaltation. Surely the home of the soul is with the God whose habitation is within you—not you as body, however: for, truly, as Jesus declared, "The flesh profiteth nothing." It is "the Spirit that quickeneth," or maketh to live.

THE POWER OF MIND.

BY EZRA NORRIS.

FROM whence comes power? is the question we would consider. In this brief article it is not intended to pursue a strictly scientific course, but to proceed into the more shallow waters of thought where common thinkers can easily follow, hoping thereby to lead up to more delightful and important fields of inquiry.

Whatever there is in the universe that is real must always have had existence in some form, because real entities cannot be produced from nothing. The unreal could not have brought forth the real. Real entities, therefore, are eternal entities; having had no beginning, they will have no end. Even the most superficial thinker will admit that there never was a time when a mathematical principle began to be true, the truth of it having always existed. That is all there is true of it to-day. In this proposition all scientific minds will agree.

It is further observed that in all materiality there is evidence of the action of mind according to some plan. If we say the grass comes from the elements in nature, we must inquire what directs the energy of those elements with such exactness as to develop the product. If we say the elements are life, we must also admit their wisdom; for the whole process is based upon a plan, which reveals the dominance of mind, or of some thinking intelligence capable of determining a line of action.

If mind is the directing and controlling force, is this entity —mind—within the product, or does it proceed from a directing Intelligence that is over all so-called nature, but independent of it? The grass seems to know just how to bring all its tender beauties up into the world of light, where it is hailed with the sun's rays and kissed by the tiny dew-drops; but it

did not make itself. Let us look further into these seeming mysteries. The ox reaches out his tongue and licks in the grass; in turn man, or a beast of prey, pounces upon the ox and eats his flesh. Also, the tree gathers the life substance of soil and sun, from shrubs and plants and flowers, pronouncing sentence upon each *not to be;* then it lifts itself high in the air, sending out messages of love and goodness, saying to the beasts, "Come, rest under the shade of my branches;" to the vine, "Cease your crawling upon the ground; wind yourself about my trunk, and come up and look out upon the world;" and to the birds it says, "Come and make your homes among my shady boughs, and raise your young within their shelter."

The little worm, crawling toward life, and love, and God, as best it can and knows, is gathered up by the mother bird, when, with beautiful love, she carries its dangling form to the little open mouths that are waiting for it; while the hunter shoots the bird, the deer, the lamb, and with his loving family feasts upon them and relates with delight the adventures of the hunt. So every creature and thing in this material world is simply a product in its turn from other creatures and things, and all are simply travelling the eternal round from earth to product and back to earth again.

Now we pass the metaphysical questions as to what matter is—whether something or nothing; what mind is, whether or not spirit is back of mind, and many similar questions, observing meanwhile that the plan, the force, and the love so visible in every part of this plane of existence lead to the conclusion that this something, which is so concerned in this ever-growing, changing, shifting material universe, must be an infinite, all-knowing, ever-present, and responsible Power, over all and in all; and that such principles, love, and force are self-existent, eternal, and rest back of all physical demonstration.

The tree cannot rear itself aloft, the bird cannot mount the air, nor the fish cleave the waters except through the power of mind. No hand can be raised, no act performed, in the world of volition without thought. Infinite mind and infinite energy permeate everything animate and so-called inanimate. Un-

erring mind guides the instincts of the animal, and still more absolutely the vegetable kingdom. The kernel of corn, finding itself buried in the soil, says: "I know what I'm going to do; I'm going to give to the world a hundredfold of my kind, and I know just how to do it." Accordingly, it sends down a root to gather the substance of the soil, and shoots upward a spear to gleam in the world of light, and then another and another root downward, while from the upward spear it sends out leaves and crowns them with a tassel; then it forms a silken ear and fills it with kernels just like itself. At length the tassel begins to die, the leaves to fade, and the husks to fall away from the bright glistening corn—and the work is finished. It then remarks: "There, that is just what I wanted to do." So the whole effort was only to give the world an ear of corn. Observe that its intention was to produce corn; as Love says, "just like myself." So corn produces corn, and the acorn the oak-tree and acorns. Whichever way we look we see love dominating all; and even so-called evil seems to be simply one bank of the stream of life to direct our barks on the right course; it also appears to be a mixed good, and to claim a share in the product of all good. Plainly, all is directed by an unerring Mind; this we are accustomed to call Nature.

We next observe that all Mind, as all Love and all Force, is invisible to the material eye. As with those nearest us in life, it is not what we see but what we do not see that we love; so the visible universe speaks of the presence of the invisible reality that we call God. As the visible bodies of our friends are the landmarks which lead us to the unseen part in which alone we delight, so the material universe leads us to the invisible, spiritual, divine in all creation. As the real person of our friend is seen only through our spiritual vision, in the same manner is God visible in all materiality, if we will but open our spiritual eyes to the fact. Not until love sees love are we satisfied. Though unbounded splendor may exist in our homes, if we find not love there—that internal life-glow—it is a cold place, because that which our material eyes never saw is absent.

The invisible, then, is the real. The greatest power in the

material universe is unseen. All mentality—that by which the business world is so successfully conducted, the power by which we solve the great problems of science and measure the worlds in space, tracing out their mysterious paths—is invisible. "The greatest thing in the world," says Professor Drummond, "is Love," and love is invisible.

If, then, mind is the real, and if the inner is that for which the whole effort of the material world is put forth, what shall we say of, and do with, the outer—this seeming *all* of the material? It is doubtless simply a promoter, a protector of the invisible real, and is finally to be thrust aside as husks. Our bodies are at one with the earth; their gentle drawings it feels, and to it they must return.

These things all point to the mind, not to the hand—to the mental, not to the material—as the producing source. "I am mentally capable of these things," is the proud boast of the inventor, the poet, and the builder of great fortunes. Every material thing is projected by mind; as God projects, so does man. The hand is as inert as the pen it holds. The mind is the master, the captain of our little bark; it is the steam in the engine, containing its only power. Everything is cast in the mould of mind, bearing its stamp and imprint.

But hands are not always employed in effecting even external changes. God creates by the word of his power; so does man, who is made in his image and likeness. All classes will admit that health and sickness come and go, to a very great extent, at the bidding of mental action. The mind buoys up or depresses, the heart quickens or utterly stops under the power of thought. Hypnotically, one person takes entire possession of the mind of another, destroys sensation in one and restores it in another part of the body, frequently performing permanent cures of disease; while mind-reading and thought transference are practised, either consciously or unconsciously, by every one.

These things point unmistakably to a sub-conscious existence, which is accessible to all and in which all have, as it were, the roots of their being. This submerged life-thought is that through which we secure mental telegraphy with the lives of

others, being essentially the universal Mind by which all things are created. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us;". "I am the vine, ye are the branches," are the expressive words of Christ. Many of the world's most spiritual minds and closest thinkers are agreeing with these mandates of both philosophy and the Scriptures, conceding that there is but one life in the universe—one Good, one Love, and one Power—the power of a thinking Mind.

If mind has all power, then nothing else has any power. We are in the habit of thinking that the horse, as a physical organism, has power; but this is not true. Power comes from the non-physical mind. The tornado and the earthquake obey unyielding laws—God's thoughts and purposes recorded in the material universe. Laws of Nature are the outlines of the substance of God's thought.

Now, when we become one with God, which is required of us, and which is our greatest pleasure—when we feel and know that our lives are one with God—then can we seize the helm with him. "And greater things than these shall ye do," is the promise. If ill, we are only to know that in the universal oneness we are spirit instead of body; that we, our real spiritual selves, are eternally well, and that in spirit we can only be well because wholeness is the law of spiritual reality. Holding to this thought, the body will conform to the well spirit as the leather fits the last over which it is drawn; it will reveal the wholeness of the spirit as the leather shows the shape of the last, or as the glove discloses the form of the hand encased within it.

We are to know that, whatever the body is, it is not we; that we are spirit, part and parcel of divine reality, so to speak. This spiritual understanding becoming a mental conviction with us, doubt and disease take their departure. The largest thought possible to the human mind is its oneness with God, and its completeness in him. This is a faith that rests on knowledge. But it must not be considered that oneness with God will destroy our individuality. The lines that mark the boundaries of our lives, that circumscribe us as individuals, will

always remain. We never can attain to infinity any more than we can reach the limit of space by going forever in one direction. Our course will doubtless consist in an endless advance toward the infinite, receiving it more and more into our lives as we advance; and this will probably constitute our heaven. But this absorption will only serve to strengthen the individuality of each.

At first it might seem that to take on more and more of the life and completeness of the whole, the All-life, would be to reduce our own individuality; but such is not the case. The opposite result will inevitably follow; because while God's life comes into and enlarges our lives, we recognize the new life as all our own, as being within the bounds of our individuality. This at least is a more satisfactory thought, for no one wishes to lose his own identity even by absorption into the Divine.

All lives are within the Infinite, yet each, while not separate, is distinct from all others. All is one. God's life has come into our lives, and ours have entered into his. No harm can reach us now. We laugh at the approach of any and every danger. Let come what may, nothing can harm God, and therefore nothing can injure us, for God and we are one. "God is in his holy temple," and we are that temple. "Ring the bells of heaven" is the soul's glad refrain.

The more quickly we awake to the fact that God is in this world, visible in all that loves; that the kingdom of heaven is within the love, where God is; that that kingdom is here and now to all who have grasped these grandest of truths; and that all of infinite love and strength and power is at our service and for us to appropriate—the earlier we realize these things the better will it be for us and the world.

But again, the Infinite Good does not know power as we see it. His life is one of perfect being, where inharmonies are unknown. He is infinite and absolute spirit; consequently, he has no inharmonies with which to contend—nothing to strive with or to overcome; while we seem to begin our lives in absolute materialism, full of inharmonies, and have to find our way out and back to God and harmony as best we can. "The

Adam and the Christ lives are opposite, and holiness is the bridge from the one to the other." We should turn from and deny the supposed power of evil, it is true, but we cannot afford to spend our days fighting evil, which is only a shadow that follows in the wake of good—being its exact opposite. If we cease to oppose evil, but treat it with indifference, it will vanish. This doubtless is the great mistake of mankind—this remaining on the material plane among the brute forces, fighting the negative of life, the shadow, while we should know that no so-called evil could possibly exist in the presence of the blazing illumination of the All Good.

The chief concern of mankind, aside from self-seeking, seems to consist in instituting protective measures to fight off evil; while if they would live unselfish lives, and keep oppressive, avaricious hands off individuals and society, allowing love to dominate their existence, the human plant would shoot forth with prodigious growth. Besides, it is known that acts of kindness are the greatest of correctives—literally coals of fire heaped upon the heads of so-called evil-doers.

Again, mind power does not orginate in *will*, but in *understanding*. The will is the turbulent, hustling power, while the mind is the calm, conscious understanding of the soul. Indeed, it is absolutely passive. The conscious soul says: "I see; I am; I am already it; I am now one with God. I am now an heir and in possession of the greatest inheritance of harmony, health, power, and love. I have access to all, because one with the whole; therefore, I am all."

This, it will be observed, is looking for power in an opposite direction from the world's understanding of things. This is not physical, not intellectual, but spiritual force. It is the soul's passive power which comes from a keen consciousness of its oneness and completeness with all that is, and of its place in the one universal mind. *All is good* is the soul's resting-place. It is also an expectant state of consciousness, for out of universal mind comes all that is, or is to be. Out of this expectant state springs glad hope, a spiritually illumined consciousness from which emanates the power that calls forth the earth and

the things of the earth; the power that creates worlds. This consciousness is the new birth. "Ye must be born again" is not too expressive a term. From it comes the intuition of the soul, which is the coming forth of the divine understanding from within us; and its manifestation thus is the way of direct knowledge, the spiritual and heavenly way, while knowledge through words and signs is the indirect, the worldly, the stumbling and blundering way.

But, after all, are not all demonstrations, whatever their character, spiritual? All life and love and understanding are from a first cause, which we call God. The tree comes forth with a complete code of laws to regulate its growth and product, outside of which it cannot go. All of this proceeds from one divine source. The instincts of the animal are a higher development of the same superintending providence. Man appears on the scene with a conscious mind, and he is put upon his own resources, so to speak, the same as were the tree and the dumb animal. His knowledge being limited—each individual beginning life in a perfect blank so far as knowledge goes—he makes mistakes, which are to be corrected only through experience. The volcano sending forth its river of fire from the quaking earth, in simple obedience to so-called physical law, is also a divine demonstration. The helpless babe crying for food, the heaving bosom of the ocean, the circling moon, the revolving worlds and systems, contending armies, and even the criminal, in pursuit of good in a blind and mistaken way—all these proclaim the eternal fitness of things; they point to the one source of all, and register in our understanding the fact that all, both good and apparent bad, are simply spiritual demonstrations. To say merely that these things are from natural law is to say nothing definitely.

To control and develop this power it is only necessary to control the mind—to send it over to live in the spiritual realm. We have only to bathe in the spiritual Jordan, and we shall be healed. God is an unbounded sea of life, pressing, as it were, upon every inch of space in the universe, and out of this sea of good comes every real thing that ex-

ists in all creation. From it the tree leaps to life with fluttering leaves and glistening fruit; the bird springs into the air, sending back to its infinite source its songs of joy; the flower comes forth blessing the world with its beauty and fragrance; the crystal brook jingles away to the sea. In the jungle, love tells its story and teaches the wild beasts to rear their young; while even the worm comes crawling along toward love and God. Marvellous and transcendent are the life and love so lavishly bestowed upon all. Everything that lives and loves is God's temple: for there is no life but God, and no God but love. He lives in the love of everything. If, then, we would learn the way, we must wash and be clean, for love's ways are both beautiful and pure. We must wash out of our lives all but the good. If we live the life we shall possess the power.

This new thought, which is so rapidly filling the world, is like a country full of newly discovered elements, out of which are to be developed new and unexpected characters. On this unselfish plane, love blossoms as the flowers. From the summit of such lives, all material things appear as shells full of living, loving, forceful thought—as simply the externals of ideals. This blissful country is called heaven—not a place to be, but a state that already is. Here it is discovered that there is really no material universe, but rather the external of spiritual things. To these evil is only good in transit: a passing from the negative to the positive poles of our being. To these there is no failure in the universal plan, no loss of souls, and no hereafter; there is only an eternal now, in which all are moving toward good: yet none absolutely good, for all are alike, differing only in degree of attainment.

Our Utopia is now, and all that ever was or is to be is present; but the law of growth, or development of understanding, opens with promises of a better to-morrow than to-day. In such minds disease, deformity, and sin are but growths (products in the sense world), having no existence in the spiritual, or real. Hence, they can be destroyed only by realizing their non-existence among things real and permanent. If men lose

sight of this spiritually illuminated life, they sin and become as wandering stars, straying from harmony and peace, and life, to unrelenting catastrophe and death. But all feel secure when they realize that the Infinite Being is thinking his thoughts and doing his work through them, and that he has no other way to manifest himself. They feel his care over them, as they realize that they are but parts of the one All. Such persons rise above personal and selfish desire to the great and universal Desire in which they are included. They feel that they are woven into the fabric of eternal good. Their attitude is that of receiving the infinite life, and passing on all they receive. The more love we give the more we have left.

If we can control and direct the mind in accordance with definite law, we can build as we wish and what we like. Thought brings forth material conditions; and as all minds are one, we only need to *know* and all things are possible, because we are allied to infinite power. So the Scripture is true, "to him that believeth all things are possible."

Where, then, is God—the Being to whom all turn, either instinctively or consciously, as the complement or counterpart of their individual being? The answer is, that while he is everywhere, to each individual conscious soul, he must be found within. The life, the soul of the universe, is within us. We turn our faces not to the skies for our God, but within, where we find him as our conscious selves. With this recognition of our being linked with the Infinite, we move out into the Omnipotence that produces all things. Our nature opens to the All Power, the All Wisdom, the All Life, the All Love—to all that God is; his life and his all-nature permeate our very being. As the branch reaches out and offers to the world the fruit it has received from the vine, which in turn connects with the earth, and with the light and warmth of the sun, so the individual soul, drawing from the infinite possibilities and being one with the All Life, hands out the product of the infinite and marvels at the oneness of nature with nature's God.

OCCULTISM AMONG THE MAYAS.

BY ALICE D. LE PLONGEON.

THIS New World, as America is commonly called, is in reality a volume yellow with age and full of forgotten lore, of whose leaves only two or three have as yet been turned; a neglected book that will one day reveal grand and unexpected pages of history. But for this, scholars must work as thoroughly and as patiently as they have done in seeking the history of Eastern countries.

Prolonged study has convinced us that Central America was peopled by civilized nations when Europe was in a state of barbarism, by nations that had solved profound socialistic problems and cultivated the arts and sciences. Large cities, that once palpitated and teemed with life, now lie deserted, their palaces white and still beneath a pall of verdure. Glittering reptiles glide over fragments of sculptures more than half buried in the ground; the agile deer speeds like the wind, pursued by bounding leopard; the owl hoots dolefully; but no human voice there breaks in upon nature's harmonies, nor adds to her discords.

The peninsula called Yucatan, the most prominent land in the Mexican Gulf, was, at some remote epoch, very thickly peopled. Forty or more cities can yet be traced. Four hundred years ago, when the Spanish adventurers asked the natives to tell them who were the builders of those cities, the Mayas shook their heads. On that point not even a tradition enlightened the invaders.

Ghosts of former pomp and grandeur are the gleaming white walls of those deserted mansions. Beneath the fierce glare of the tropic sun those shining walls dazzle us; they glisten, and seem to mock the eagerness with which we strive to fathom the

records on them carved. At night, in the clear moonlight, they exhale tranquillity, the repose of ages, and we absorb that breath. Reclining on a broad terrace, level with the tree-tops where fire-flies flit, rivalling the stars above, we glide into revery. Every small and trivial thing fades from view. We are possessed by an acute perception of the littleness of man and all his efforts to perpetuate his name. His work endures for a while, but he himself—his name—is Oblivion.

We realize the folly of the mad passions that urge us to all manner of desires which, gratified or not, come to such a swift ending. We become fully conscious that the life of man here is but a minute, the life of a nation but an hour, the life of a world only a day, that of a solar system but a few days; while the great First Cause alone continues to *be* throughout the eternal years. Like a mantle of peace the calm of solitude enfolds and uplifts us. With joyous freedom we revel in the thought of Eternity. The present is but one minute point, but the illimitable past and future are ours!

We took up our abode among those ruins, and meditation had to give way to active scientific investigation—to practical toil, endeavor, and hardship.

There can be no doubt that the Mayas were, of old, much addicted to the study of occult forces. The most ancient proofs of this are found in fragmentary portions of fresco paintings with which, originally, the walls of many large chambers at Chichen Itza (in Yucatan) were entirely covered. Like those in the Egyptian tombs, these paintings would have revealed some chapters of history, unfolding to us the customs, the social and religious practices and ceremonies, and many other things. But, unfortunately, the stucco has fallen from the stone walls. In one room only we found portions sufficiently well preserved to be copied. A space of a hundred and fifty square feet was still covered with paintings. The walls of that room alone had originally presented five hundred square feet of pictorial records.

Dr. Le Plongeon made exact tracings of twenty tableaux, four of these indicating occult practices. One portrays a

woman whose attitude suggests complete passiveness. She is seated by a small shrine, before whose threshold is a circular mirror with a double handle. Her eyes are fixed on the mirror as if she were expectantly awaiting something that might appear therein.

The magic mirror has been in use among many people as a means of divination.*

Another of the pictures represents a tall man seated, with his head inclined on his breast. Before him stands a young girl, her right arm outstretched, and her hand extended above his head as if she were in the act of magnetizing him.

The inducing of magnetic sleep is again depicted in a group of three men—a priest, his attendant, and the oracle or subject. The priest and his subject face each other, their feet touching. The latter has his eyes closed, while the operator, with his extended right hand, is making passes, his eyes being intently fixed on the closed lids of the man before him. A scroll issuing from the priest's mouth is, like all such scrolls, indicative of speech. The word he utters is short and peremptory, as if conveying a terse order or request for information on some particular point. The attendant is represented as uttering in a loud voice a very florid speech. This is suggestive. The oracles that made certain temples like that of Ammon in Egypt and Delphi in Greece so famous, doubtless owed their celebrity and power to the clairvoyant faculty of some one within the temples. The group we are considering might represent a scene within a curtained sanctuary—the priest, the oracle, and the crier. It is well known that persons in the magnetic sleep do not speak loudly, so that a third party would be needed to proclaim his words to those beyond the curtain.

In the work of Abbé Huc, on his travels in Thibet, we read of a most remarkable scene witnessed by him. In the presence of a great concourse of people certain adepts cut open their

* Only a few years ago I was in the consultation-room of a well-known London physician who employed a clairvoyant. She investigated mysterious diseases by gazing steadfastly into a metallic mirror, and by this means the life of one of my own sisters was saved.

bodies, removed their intestines, examined them closely, uttered some prophecies, replaced the viscera, passed their hands over the great gash which they had made, and were immediately healed and sound. This was a most extraordinary form of haruspicy (divination by the inspection of entrails).

Whether the Mayas went to such lengths cannot at present be known; but the haruspice was certainly an important personage who found occupation among those people. One is portrayed in the frescos as about to sever an unlucky fish, in search of information for which a suppliant before him is earnestly pleading.

In our excavations among the ruins we penetrated into a most interesting monument in which had been placed various objects from an antique temple. Among these was a large statue of a peculiarly formed man, with an oddly shaped head. On looking at a photograph of this, a well-known phrenologist at once volunteered the remark, "This is the head of a seer."

In a white stone urn within the monument we found ashes which we believe to have been cremated remains. It took the united strength of four workmen to push off the heavy lid of the urn. The moment they had accomplished this, they exclaimed, "*Helò, Laztun!*" ("Here is the transparent stone"); for among the ashes lay a small crystal, now in our possession. After the finding of that, the men always spoke of the figure as the "*H-Men*," meaning "wise man," "learned man," which name is to-day bestowed on medicine men among the natives; and these look into a crystal when they can obtain one, otherwise a piece of common glass has to serve their purpose. It is questionable if any among them now have the true clairvoyant faculty.

During our life among the ruins, with only our native workmen, who could speak no other language than their own Maya tongue, we had opportunities for penetrating some of the ideas they secretly entertain about man and his destiny, notwithstanding their outward observance of Romish rites which have been enforced by the lash.

We noticed that they would on no account kill or injure any creature, not even the most objectionable, found in or

about the ancient buildings; and in time we became convinced that this was owing to a belief in metempsychosis, although they never openly admitted this, confining themselves to saying that the creatures belonged to the former inhabitants of those houses, or, in their own language, the *Xlab-pak-yum* (lord of the old walls).

Some also believe in metamorphosis, insisting that certain persons have the power to change their appearance at will, converting themselves into a goat or other animal form. This idea might be the last vestige of a once existing knowledge of the science of psychology—so much used in India at the present time—by which one possessed of the power can, in the eyes of sensitive persons, assume all manner of shapes, or make himself invisible.

Like the people of many other countries, the Mayas firmly believe in the malignant effects of an Evil Eye, which belief may have originated in a knowledge of the magnetic force emanating from the organ of sight. To this day the untutored field laborer makes a distinction between white and black magic. The Ez, or wizard, is supposed to employ magic for evil purposes; but the *H-Men* can frustrate his wicked machinations.

They are confirmed fatalists. Dr. Le Plongeon, wishing to cure a man of liver complaint, gave him certain directions. The man smiled, and in cheerful tones assured him that it would be of no earthly use to do anything of the sort, because he was bewitched!

"And what are you going to do about it?" the Doctor asked, with the most serious manner that he could assume.

"Well," responded the patient, "could I draw but one drop of blood from the Ez, I should get well at once. But the authorities will not allow that; and furthermore, if my time has come—what has to be will be."

Another instance may be cited. A man carelessly allowed a very heavy stone to fall on the toe of a fellow-workman. The nail was so nearly wrenched out that the poor fellow completed the extraction by cutting it away. We were moved with pity

for him and said that his careless companion ought to be punished. But the victim, smarting with acute pain, hastened to plead for him, saying, "Oh, no! it was not his fault, he is not to blame; it had to be." One profoundly learned in the doctrine of Karmic law could not have manifested more heroic fortitude nor loftier wisdom, and we could not help feeling that that Maya laborer was an untutored sage.

A belief in reincarnation formerly existed among the Mayas; even up to the present time some of them still hold to it. They explained our successful finding of statues by saying that in a former life we had seen them placed where we now sought them. They frequently speak of statues as "enchanted people," as if they supposed that there was a possibility of their becoming animated at some future time by the spirit of the person they were made to represent. Mr. Walker, in his work on "Reincarnation," supposes that the Egyptians, in mummifying their dead, hoped to preserve the body for the use of the soul when it should reincarnate. The Mayas cremated their dead, but with the urns containing the charred viscera they placed statues representing the destroyed body, out of sight, within mausoleums.

If one reasons with the Mayas against a belief in reincarnation, they listen with calm indifference to all that is said, and then remark, in their quiet, decisive manner: "You white people may think what you please; as for us, we know that we have lived here before, as we shall have to come and live here again."

Regarding the ancient buildings, the natives have certain fixed ideas that no person can eradicate. They are convinced that the spirits of those who formerly dwelt within those mansions yet wander there, and for this reason they fear to pass the night alone in any of the old houses. Even when several are together they keep a fire burning all night, a log fire on the floor—not to keep off the wild animals that prowl there at all hours, but in order that the room may not be dark enough for the ghosts to show themselves.

On the island of Cozumel, east of Yucatan (Lat. 20° n., Long.

87° west from Greenwich), and also on the east coast of the peninsula, the people positively affirm that they see the spirits of the *alux-ob,* or dwarfs, who formerly inhabited those parts and built many small white stone houses, some of which are yet standing. The dwarfs, or rather their ghosts, bear a very bad reputation, as being bent on all manner of mischief. They are described as less than three feet high, and always attired in a simple loin cloth and a very broad-brimmed hat.

Our studies and discoveries in the land of the Mayas lead to the conclusion that anciently the nation was advanced in all matters of learning. But that was long before the time of the Spanish invasion. Nevertheless, books were yet in use among the natives when the white men made their way into the country, and their coming had been foretold by native prophets. To-day, as far as we have been able to ascertain in eleven years, no occult powers exist among those people, who have writhed beneath the grinding heel of tyranny for nearly four centuries.

THE ETHICS OF MENTAL HEALING.

BY W. J. COLVILLE.

WHEN the subject of mental healing was first brought before the thinkers of this land, the great demand was primarily for bodily welfare. Physical ease and comfort were regarded as the prime requisites. These, it was said, were to be obtained through acceptance of the somewhat abstruse and mystical theory propounded by the advocates of what was then termed Christian science.

It is true that the literature of the moment abounded with distinctly religious teaching of a pronounced type; but however much stress might be laid upon a correct view of Deity, and of generic man as divine offspring, the consideration uppermost in all writings and addresses on mind healing under the head of Christian science was how to secure health on the physical plane of expression, even though, paradoxical as it may seem, the sense plane was explained by the various practitioners of the alleged divine healing art as wholly illusory.

The noun *science*, qualified by the adjective *Christian*, proved attractive to many persons who, though decidedly dissatisfied with much that passed under the name of Christianity, desired to see Christianity and science reconciled or united.

So revolutionary, however, were the tenets of so-called Christian science as set forth, that orthodox conservatism arrayed itself vigorously against the new cultus, and declared its teaching dangerous, heretical, unscriptural, blasphemous, etc. Meanwhile, despite the opposition of pulpit and press, the Christian scientists multiplied rapidly, making converts everywhere through their demonstrated power to heal bodily infirmities—apparently by magic, as a veil of seemingly impenetrable mystery shrouded their practice. But as there is always some-

thing fascinating in an incomprehensibility, especially when it apparently produces excellent and welcome fruit, people were not repelled, but, on the contrary, much attracted by the novelty of a new mysticism; therefore, a few years ago the Christian science movement took deep hold of the masses, and to a large extent it is dominating them still.

Meanwhile another movement was steadily gaining ground and attracting within its circle many who could not accept the astounding assertions of pronounced Christian scientists. This movement may be truly termed metaphysical; it does not need to dress in churchly costume, nor does it hold to any presumably infallible teacher or book.

While a distinctly religious and even theological and ecclesiastical aspect and flavor attract some, they repel others; and though many people like to be led by personal or documentary authority, there is an ever-increasing number of rationalists and free-thinkers (in the best sense of these much-abused words) who are determined to think for themselves, and to obey to the very letter the sage apostolic injunction, "Prove all things; hold fast that which is good."

Not so much to those who are fully satisfied with their creeds and practices as to those who are discontented with existing institutions, does the new movement forcibly appeal. The work of its exponents, therefore, is not to disturb people who feel comfortably settled where they are, but to offer to those who feel unsettled a new philosophy of existence, which may rescue them from pessimism and bring them into the glorious light and liberty of optimistic day. Every house, if it is to abide, must rest on a secure foundation; therefore a permanently effective theory of practical life must rest upon the rock of human nature as it really is, not as it falsely appears.

Just at this point brave issue should be taken with the theories of human depravity abroad in the land. A belief in the inherent badness of human nature is by no means confined to religious Calvinists; it pervades as an unwholesome leaven the entire mass of current literature, relieved here and there by

bright and truly scientific affirmation of the inherent goodness of the race. Human nature is naturally good, essentially noble, with upward desires and tendencies. Unless this premise be accepted, no philosopher can successfully cope with the pessimistic theory, so frequently advanced, that it is useless to attempt much in the way of improvement to human nature, because that nature is so corrupt within, and its tendencies so debased.

Horticulturists, stirpiculturists, and other practical scientists make successful efforts to improve the stock they are raising, without attempting the impossible task of changing the type; we also, as educators of men, women, and especially children, seek to understand human nature as to its capabilities; and, on the basis of an intelligent and correct view of the nature with which we have to deal, we seek to educe or evolve from the germ whatever the plant is capable of yielding. "The kingdom of heaven is within" us, and it can be made to appear through us. It may be ever so latent or dormant, perhaps only potential, yet capable of being actually realized; and when engaged in mental healing all efforts should be directed toward such actual realization.

Mental healing, however, is an inadequate phrase. Much of the work is distinctly moral; therefore moral cure must be considered as inseparable from mental cure. It is common to hear the expression "moral" or "mental" as well as "physical" weaknesses or infirmities; and as all weakness is limitation, it is taken for granted that errors are unintentional. Hence, action should be always in accordance with the Golden Rule. Physical healing is regarded as only an effect, and not as the most important end to be achieved. This must follow right feeling and correct thinking as effects inevitably follow causes.

Considerable misapprehension prevails concerning the real nature of disorders known as sickness. Physical disease and physical causation are considered as effects rather than as causative entities. It is not, however, necessary to repudiate physical results. The internal activities are causative; the external conditions are effects which demonstrate those activities, and because of this changeless relation between the seen and the

unseen the necessity of dealing with each condition through its natural cause is clearly evident.

From the metaphysical standpoint, physical diseases are physical effects proceeding from mental states of unrest and discord. It is not strictly true that diseases have mental causes; but, rather, diseases are mental, and they produce physical effects; therefore the logical metaphysician must deal wholly with pupils and patients on the mental and moral planes.

The old theological doctrine of the relationship between sin, sickness, and suffering is true, though usually perverted. The philosophical idea of error, not the theological conception of guilt, is the stepping-stone to an intelligent solution of the problem. When sin is interpreted as transgression of law, neither more nor less, it can readily be conceded that those who claim complete innocence of intent are lawfully entitled to the plea entered in their own behalf. But in a certain sense it is ever true that ignorance excuses no one from the inevitable penalty which attaches to the so-called violation of law. This phrase, however, is, strictly speaking, untrue, the law being so absolutely inviolable that it never was and never can be broken. It is therefore just because the law is immutable that we are all compelled to render strict account of every word, thought, and act. The action of the law being unerring sequence, we must reap as we have sown, even though at the time of sowing we were entirely unconscious of the nature of the seed.

Deliverance from error, emancipation from the thraldom of mistake, is what all are seeking; and to gain the freedom desired we are forced by the logic of sheer necessity to look well to our mental states—to the extent of reversing thought-pictures or mental images whenever required.

It is of the highest ethical moment that the paramount importance of equity be realized, as this is the principle which lies at the root of all morality. Equity is not justice alone, nor mercy alone, but both combined; and only when these two excellences are united in one, are we in a position to express the dual condition of harmony essential to the carrying out of any

noble scheme or enterprise. Health is our normal birthright, and if we sin neither against ourselves nor others we shall surely enjoy it.

There may be twelve or twelve times that number of distinct types of people in the world, and each so distinctly different from the others that places cannot be exchanged to the extent that those who are adapted to one sort of vocation may excel in an opposite position; but regardless of how many kinds of people there are, regardless also of the diversity of special gifts, endowments, and qualifications, though one who is adapted to shine as an author may not be a singer, and a splendid sculptor may be unfit for the office of book-keeper, it does not follow that some people must be wretched invalids while others bask in the sunshine of uninterrupted health and success.

Prosperity and adversity, health and sickness, are not natural contrasts, but they are needless contradictories; for, while the former are normal the latter are abnormal, and diseased conditions are not essential to growth.

It may be quite true that there is a natural order of growth which is irreversible, as, for instance, a nine months' period of gestation between conception and birth, and then a twenty years' growth to physical maturity. Children may always have two sets of teeth; but when the second begins to pierce the gums, the first teeth become loose and are driven out by the pressure of their incoming successors. They need not decay, give pain, or be extracted. Whatever changes come in the natural course of our career on earth, must come painlessly when we are living in order; it is only the disorder within ourselves which occasions distress.

To some it sounds harsh, when you are suffering, to say you have only yourself to blame; many prefer the wrong kind of sympathy to the right; they delight in visits of condolence, and expect their friends to pity and commiserate them in their alleged misfortune. Hard luck, ill-fortune, and similar terms are constantly applied to the manifest results of our own ignorance; and we foolishly regard as kind a course of treatment

that, instead of relieving our distress, plunges us more deeply into a sea of despair which, at the best, can be but a stoical resignation to a most undesirable condition. When told that it is our own fault if things go wrong with us, that we can practically make our own world out of existing material, we listen to a first lesson on the possibility of rising from servitude to mastery over circumstances; then for the first time do we substitute the right word, *in*, for the wrong word, *under*, as applied to our surroundings, whatever they may be.

The sovereign ethical importance of the metaphysical movement of to-day is that it is teaching new and glorious lessons in self-reliance and in the culture of the race. Take the methods in vogue in a psycho-physical sanitarium, where character-building is reduced to a science. Characters are not manufactured; they are evolved. The element which causes even the lowest people to applaud heroism, and to show their contempt for villainy, when depicted on the stage or in literature, can be called out by persistent effort in the right direction, *i.e.*, by giving all inmates of penal institutions, as well as other asylums, credit for wishing to rise and for possessing inherent capacity for elevation of character.

The divorce which has so long been fostered between ethics and health has been disastrous in its effects upon the community, and nowhere has the pressure of this fundamental mistake been felt more keenly than in its paralyzing effect upon moral reform. Take, for example, a young man who is supposed to have inherited a taste for liquor from his father, one who has a sister who presumably has inherited a tendency to consumption from her mother. The young man is urged to refrain from drinking; but he pleads inability to abstain on the score of adverse heredity. He is told that he can if he will, and just as he is seriously considering the matter it occurs to him that he can no more escape from his hereditary propensity than his sister can escape from hers; and medical doctrine joins with current theology in offering no assurance that she can by any means conquer her infirmity. The philosophy of mental healing comes at once to both the moral and the physical rescue of

these afflicted people. A mental healer as readily undertakes the one case as the other, and in accordance with the saying, "There is nothing that cannot be overcome," proceeds as surely to help the one as the other to rise superior to transmitted weakness.

It is not denied that undesirable conditions exist, neither is the historic fact ignored that in some manner or other they have been inherited; but this *is* asserted—they can be vanquished.

Not through blind belief, nor yet through passive submission to the *dicta* of any school or teacher, but through arousal of the true *ego*, is man to free himself from all the ills that now beset his path.

On the line indicated in this essay, it will not be difficult for the intelligent student of this vast and mighty theme to make application of the principle involved, even universally.

The connection between inward righteousness and physical welfare may be clearly traced through all history of the human race; the venerated Scriptures of all nations are filled with striking narratives of healing accomplished through the instrumentality of prophets, apostles, saints, and other highly developed and exceptionally honorable characters. In these stories it is particularly edifying as well as interesting to observe the distinct connection existing between the type of mind recognized as a healer, and the work accomplished through that individual's agency.

From a careful perusal of the biblical accounts of healing, certain general conclusions may consistently be drawn: First, the healers were exceptional people, and for the most part were of the truly prophetic temperament; though they mingled with the multitude, like Daniel and his three companions at the Babylonian court, they lived a life apart from their contemporaries, scorning the king's dainties, and adhering closely to a mode of living which they had adopted, not from caprice but from conviction. Secondly, these healers, like Elisha, frequently insisted that recovery from disease, as in the case of Naaman, could only be gained through change of the patient's own manner of life, as instanced by the necessity for his aban-

doning the rivers of Damascus for the Jordan, in which he must bathe seven times before his leprosy would wholly depart. Thirdly, in many instances, particularly those most forcibly brought forward in the New Testament—faith on the part of the patient as well as skill on the part of the healer was necessary to effect a cure; and so great value is often placed upon the patient's faith as an influential factor that the words, "Thy faith hath made thee whole," and "According to thy faith be it unto thee," frequently recur.

From this and much more of similar purport we gather the idea of co-operative work—faith aroused by the healer and exercised by the patient; thus there are two parties to the transaction, who divide the work between them. We may say that the one calls and the other answers. It would be an easy and a pleasing task to examine the leading cases of healing recorded in the Gospels, and then compare them with healing as accomplished in our own land to-day. If this were done dispassionately we could arrive at but one conclusion, viz., that the same power which operated eighteen hundred years ago is still operating, and the conditions necessary to success in the year 30 are equally necessary in the year 1895.

Zola's treatise on the work accomplished at Lourdes, which, by the way, Leo XIII. has caused to be placed in the "Index Expurgatorius" at Rome, amply testifies to the reality of the cures performed at the celebrated grotto. About ten per cent. of the patients who apply there for relief, Zola thinks, are helped in some manner, and of course through some agency, though he entirely discredits the vision of the girl to whom Catholics believe Mary Immaculate appeared when she was wrapped in the ecstasy of devotion.

However near the actual facts, or however far afield either Zola or the most devout Roman Catholic may be, the fact remains that a great many people are healed at Lourdes and at other similar places, where a concentrated mental force is accumulated. The moral value of such discoveries is that they prove the contagion of health and of virtue, and convince all unprejudiced minds that we can generate or create a life-giving,

health-producing, health-restoring atmosphere in our homes and about our persons.

Too long already have the changes been rung upon contagious diseases and infectious iniquity. The tide is now happily turning, and we are invited to contemplate the very opposite. The metaphysical method of treating a sick person is through mental suggestion of the right kind. We all know that the atmosphere pertaining to prisons, asylums, hospitals, and many private dwellings frequently is very depressing, debilitating, and in every way downward in its tendency. Our ideal should be to secure places for the morally, mentally, and physically infirm, where their unseen as well as their palpable environment will in every sense be helpful, invigorating, uplifting.

Affirming that everybody is inherently good and essentially noble, we aim to give the divinity within humanity a chance to show itself. Even the sorriest specimens of mankind would rather do right than wrong; and however depraved they may now appear, all have within them the possibility to become noble, useful men and women. To those who seem the very reverse, it is not necessary to say, "You are honest, healthful, happy, successful," etc.; but it can surely be said to them, silently, if not audibly—and if they are to be uplifted it must be said—"You are capable of manifesting health, joy, peace, love, honesty, and every other virtuous and desirable quality."

The whole gist of metaphysical treatment is that it appeals to dormant goodness; that it speaks to hidden loveliness and calls into expression the jewel-like qualities in human nature frequently concealed beneath surface defilements.

To be truly successful in such good work, two conditions are ever necessary: First, the good in people we attempt to elevate must be recognized; secondly, we must acknowledge their desire to be uplifted. The union of two wills is the secret of success. One will is not to overpower another, but two are to work in concert.

One other point is important, namely, effort should be made through the united agency of desire and expectation. Houses must be united within themselves; anticipation must be com-

pelled to wait on love; and when will and confidence pull together, like two well-bred horses drawing the same chariot, that which was once deemed impossible becomes a demonstrated fact.

Success is only achieved through persistent effort. Advance is made little by little—though sometimes slowly always surely; but never, if we are faithful to the principle herein advocated, shall we fail rejoicingly to assent to Whittier's glorious statement that

> "Step by step since time began
> We see the steady gain of man."

We shall then become witnesses not only to the gain of man in the grand inclusive sense to which the poet so finely alludes, but in the individual lives which most nearly touch our own and are most alive to our ministries we shall trace the practical, beneficent working of a truth which, as it is applied, will eventually transform the entire earth into a veritable paradise. In order to develop the good in each, we must see the good in all.

THE WORLD OF THOUGHT

WITH EDITORIAL COMMENT.

INTRODUCTORY.

With this, the opening number of THE METAPHYSICAL MAGAZINE, we assume a position in the laboratory of public thought with the view to aid in the development of a better understanding of those higher phases of activity always involved in the life of a human being.

Although supremely real and actual in the experience of every individual, these activities are commonly overlooked in this workaday life, where necessity compels almost constant attention to plain sense requirements. It is mainly this forced inattention that causes the finer and really most important of man's faculties, powers, and energies to escape observation.

To this field of activity in life, and for the purpose of uniting both phases of existence in one on the basis of the principles of the higher, we are pledged in the work herein undertaken; and the highest of our powers of understanding shall ever be exercised in the dissemination of knowledge for the benefit of all creatures. Recognizing the innate good of all; recognizing also the difficulty frequently met in gaining a right understanding of the inner nature; and with the aim always to extend a helping hand wherever it may be required, we propose, in so far as we may be able, to bring before the world the thought of both modern and ancient times on such subjects as relate to the higher side of man's possible existence heretofore, as well as here and hereafter.

In this work we are not alone; and happily so, for the universe were a wide field over which to wander in solitude without sympathetic glance from friendly eye. The literary world, which a decade since stood well aloof from those who advocated ideas of such human powers as were then in the main

unrecognized, now almost teems with thought which can mean no less than that man is here and now considered a living soul, endowed with powers transcending the animal or sense plane. We believe that every human being possesses these finer faculties in some degree of development, and within his higher life includes all of that which distinguishes man from the mere animal. This obvious fact is all that we claim for metaphysical thought in contradistinction to that of the world in general. And this is quite enough to claim, for it opens to the world—so steeped in the direct evidence of its own physical senses—a book so voluminous, and with numberless subjects so extensive and far-reaching in both human and divine affairs, as to be at first sight almost incomprehensible.

Were it not for the wonderful beauties of the fundamental principles involved in the intelligent exercise of the finer and nobler faculties of the human soul and mind, the task of exploring those broader fields would indeed seem formidable. This beauty, however, which exists naturally in the harmony of the perfect principles themselves, blunts the point of every thorn, shortens every climbing step, and illumines every path as one intelligently proceeds in accordance with the real laws of being.

The grandest discovery of this progressive age is the *re*discovery of the unity of life on the higher plane. Within its understanding abides all power possible to the human mind. Can our sceptical friends afford to be without it? Knowledge of these finer faculties and of their detailed modes of operation touches the secret spring which reveals the hidden resources of the soul —the man whom God made—the perfect human Manifestation of the one Divine Reality. The innate possibilities of that divinely human Manifestation have never yet been fully realized; yet they exist, and may be understood. To possess this understanding it is not necessary to ignore any phase of the life which we now find before us, much less to neglect any human duty; but, rather, so to refine all the instruments necessary for exercise in this life as to elevate them to their true position as obedient servants of the master who operates from the higher plane. Here intelligence may direct action and employ the coarser instrument for the very worthy purpose of guiding the footsteps of him who has not yet stood within the illumined area of life understood.

It is for the recognition of these finer faculties and of their natural action in every-day life, both in social and scholastic channels, that we plead, know-

ing by experience that powers unrealized, and for the most part undreamed of, await such recognition of the facts of natural law.

These facts of real life are fully recognized by the projectors of THE METAPHYSICAL MAGAZINE, and it is with a clear sense of the responsibility involved that this, the initial number, is placed before the public. Although what must be required of those who would undertake such a work at this time is realized to the ultimate, yet the work is not entered upon without confidence, because the potentialities of light are so great in the intelligence of mankind that it is fully believed a helpful thought influence will prevail, that it will assuredly make effort easier as the work proceeds, and that the illumination of ideas will dispel the darkness of doubt.

Hearty co-operation is confidently expected from all interested quarters. Only this is necessary to enable us to cope successfully with the intricate problems of the day, and to produce a periodical which may be recognized as trustworthy in every respect—the standard medium of advanced thought in the present age.

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WE may agree, perhaps, to understand by metaphysics an attempt to know reality as against mere appearance, or the study of first principles or ultimate truths; or, again, the effort to comprehend the universe, not simply piecemeal or by fragments, but somehow as a whole.—*Bradley's "Appearance and Reality."*

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MENTAL TRAINING.

Discussing the Froebelian method of mental training, in a recent number of *Education*, Mr. Edward F. Buchner writes:

"Froebel insists on the child's self-activity. By this he does not mean a forced exertion, but more truly that the results of the child's activity shall incorporate the products of his intellect and the attainments of his feelings. Into this one phrase, "self-activity," Froebel pours all the functions of the young mind; and that this is a truth, perhaps, above all others, is an achievement of recent science of mind. The mind does not have faculties, each operating at such times and in such manner as each alone may choose. On the contrary, in every aspect of consciousness and in every moment, the whole of the mental life is active, and it is almost the mere fortuity of accident whether it will be a consciousness of feeling, or knowing or willing; moreover, mental acquisitions, *i.e.*, perceptions, memories, judgments, feelings, and choices, etc., are assured only as they embody or cluster around mental

activity; and in this sense the Froebelian method leads the child to positive knowledge—such as its partially developed consciousness will admit."

Apropos of this subject, the following "Study of Relationships in the Kindergarten," by Mrs. Mary H. Peabody, is of interest:

"Upon this horizontal plane of earth the child is one among his fellows, all free and equal in their right to the earth beneath and to heaven above. The lesson of nature and the lesson of society are one—the relationship of each part to that with which it has to do. Where life is God is. He is the centre of all spheres, planetary, human, and spiritual. To find him the child has not only to look upward, but also to look outward; for while he stands vertically, responsive to the influence above, he works with others, gaining possession of the earth and widening the horizon of his home. To keep the sphere of life a perfect form, the lines of growth, as they run outward and upward, should be equal in height and length, for upon the equality and straightness of the lines depends the perfection of the sphere. The lesson that is given at the centre of the sphere is progress, balance of parts, the control of the outside from within. Its points of vertex and horizon are to-day and to-morrow, seed-time and harvest, principle and action, the one in relation to the other. The child, an inheritor and actor upon both lines of life, needs to be taught spiritually; that is, as Froebel shows, he needs to know the principles of things. All principles are taught by means of form, for forms of nature are illustrations of law. By use of the forms of nature the child learns the laws of nature, which are illustrations of the laws of the soul.

"The vertex which hangs above the centre of the sphere, as God over the soul, is the direct opposite to humanity. Its lines drop to earth, and, returning, lead all souls to their point of unity above. The child is absorbed with his horizontal alliances, but his relationship to God is strong and sensitive, and if touched by way of nature it wakens with response swift and true. Thus on the basis of his natural relationships, shown by the scientific forms used in the Kindergarten, the child can be taught the geometric principles of right and wrong, and by means of what he does each day he can be brought to feel instinctively that the great principle which controls his work exists truly within himself and his fellows. As Froebel insistently teaches, this principle is not an outside matter, but an interior element of the child's own life; and when it is represented and shown to him in natural form, his spirit does recognize it.

"Froebel strove to teach that the child should not be 'passive and following,' but that 'the Light which never was on land or sea,' but in the soul only, should grow conscious of itself and set forth outside in some true representation by 'doing.' The Kindergarten is therefore a ground for action which is held from being destructive and led to being creative by the presentation of forms which when seen and handled awaken in the child a sense of inward power. This is Froebel's idea of recognition and represen-

tation. The child looks inward and outward—inward for the desire, the design, outward for the means of producing it. He is led to feel, without knowing it, the vibrations of the one great Life of which his individuality is a part, and to comprehend what he should continue to learn through life, the law of relationship which is the innermost soul of nature and of life.

"It is a law of mind that 'we learn by doing;' by obeying this law the inner becomes the outer. The centre of life is impulse; the circumference is action. By the perfecting of that outer line of life, keeping true its relation to the centre, the centre itself, which is Power, is made manifest, and in this labor of the soul the Light of the vertical plane of life, illuminating the darkness of the earthly, guides man so to harmonize outer form and inward life that the lines of his being, in their return toward God, may meet threefold, at *the Centre of the Sphere.*"

In the October number of the *New Science Review*, Prof. William George Jordan has a valuable article which all interested in this subject should read. It is entitled "Mental Training—a Remedy for 'Education,'" and the writer's method—by analysis, law, and analogy—is outlined in a most clear and convincing manner. We quote as follows:

"Mental training should step in where kindergarten ends. It is not intended to substitute mental training altogether for education, but the modification it would make in the list of studies, and the methods and the term of service, would so materially change our education that it would be practically a revolution in a very few years. Copernicus said of the system of astronomy in vogue in his time, that its very complexity proved its falsity. So we can say of our system of education. A radical reform must work slowly, and cannot always begin at the bottom, but it should have recognition of its need there. One thing I would suggest is, that we have a Chair of Mental Training in our colleges, entirely distinct from the Chair of Psychology, so well and ably filled in our Universities."

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EXTRACTS FROM PROFESSOR LAURENT'S "STUDIES ON THE HISTORY OF HUMANITY."

[Translated from the French by R. P Burgess, especially for THE METAPHYSICAL MAGAZINE.]

(*First Contribution.*)

The task of the historian is not easy. He must discern the first causes and the reasons of things; he must follow the progress of the truth across the wanderings of men; he must separate that which is true from that which is false in the ideas and the beliefs. But if the labor is difficult it is also beneficial, for it gives us the assurance that humanity advances always in the

pathway of goodness and beauty, notwithstanding its imperfections and its errors. . . .

All history is a glorification of God. The government of providence shines in the decline of empires as well as in their grandeur. The Greek race is privileged in the human family—light of the ancient world; it civilized Rome; it prepared Christianity and formulated its doctrine. But there was even in its genius a principle of dissolution; it was born divided. The paganism which was an element of its civilization gave it a material tendency; hence, corruption and loss of liberty, despotism, and inevitable decline. But the spectacle of its decrepitude ought not to fill us with disgust or contempt. Rather let us shed a tear of pity for this brilliant nation which is extinguished. We owe to it recognition even in its ruins. It succumbed to its enemies, Christian by name; but after having stayed there for eight centuries, it saved Europe by its slow agony, and it has left to her in dying the literature and leaders; examples which have rekindled civilization. Let us bow before God, who makes even the decadence of nations serve toward the improvement of humanity. . . .

If one adheres to apparent facts, there is no spectacle more painful than that of the desperate struggle of the Popes against Frederick II. and his descendants. It is like a breaking of all the ties, social and moral. With eyes fixed upon the future, history can reconcile itself with the past. It does not excuse, it justifies still less, the faults and the crimes of men, though they may be placed in the chair of St. Peter, or upon the throne of the Cæsars; but it justifies Providence—it gives the certainty that an invisible hand presides over the destinies of nations, as over the destinies of individuals. It consoles mankind in their periods of agony, when the world seems abandoned by God and given over to fatality. No, there is no fatality; we live, we advance under the hand of Providence; it is the highest lesson, the most wholesome tendency of history. This conviction saves man from despair. It gives him courage to struggle always, sure that he is; that to those who fight for the great interests of humanity, God brings aid

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AMERICA THE BIRTHPLACE OF CIVILIZATION.

Dr. Augustus Le Plongeon journeyed from California to London for the purpose of studying, in the libraries of the British Museum, certain old Spanish manuscripts which he needed to complete his researches in Peruvian history and antiquities. In those libraries he met his future wife, then in her teens. Kindred tastes and interests drew together the learned man and the school-girl, and after their marriage, Mme. Le Plongeon entered heart and soul into the work commenced by her husband as far back as 1862, namely, that of bringing to light the history of the civilized nations that

occupied portions of America prior to its discovery by Columbus. Mme. Le Plongeon is the only woman who has lived among the deserted old cities in the forests of Yucatan on the territory of hostile Indians who give no quarter. Dr. Le Plongeon's published works have received the highest commendations from scholars of all lands, and even in India, both himself and his accomplished wife are well known as travellers, discoverers, and writers. The Maya hieratic alphabet, which is one of Dr. Le Plongeon's greatest discoveries, is given in the preface to his absorbing work entitled "Sacred Mysteries among the Mayas and Quiches," where the reader can compare the ancient American characters, letter by letter, with the Egyptian hieratic alphabet.

This author has furnished THE METAPHYSICAL MAGAZINE with the following paragraphs concerning his archæological researches, together with his views of a recent work relating to the pyramids:

"It is very worthy of notice that Mr. John Wilson, the learned English astronomer, in his most scientific book, 'The Lost Solar System of the Ancients Discovered,' has proved, by accurate mathematical calculations, that the same lineal measure, based on a knowledge of the earth's circumference, was made use of by the builders of all the pyramids, wherever found —in America, Asia, or Africa; and that every one of these monuments was constructed to correspond exactly to the distance of the sun from the earth, or the moon, or some one of the planets of our solar system. Hence he has inferred that they were erected by architects belonging to the same highly civilized nation, and that these 'travelling builders' circumnavigated the earth, as missionaries of civilization, science, and religion, in very remote ages. Who these people were, where was situated their mother-country, he does not pretend to say. But if we compare the architecture and cosmogony of the Mayas, whose country was the Central America of our days, with the architecture and cosmogony of the Polynesians, the Hindus, the Chaldeans, the Egyptians, and the Greeks, it will not be difficult to decide which of these civilized nations took upon itself the task of carrying its civilization to all the other inhabitants of the earth.

"My long researches during eleven years among the ruined cities of the Mayas; the reading of some of the inscriptions carved on the walls of their edifices; the interpretation of some of their books that have reached our hands; the discovery of their system of cosmogony and of their doctrine regarding numbers, so similar to those of the ancient Egyptians; the perfect identity of the Maya and the Egyptian hieratic alphabets; and many other remarkable analogies in their customs and manners—have forced upon me the conviction that Mayax was indeed the cradle of the Egyptians and of their civilization. I have endeavored to make plain this historical fact in my book, 'Queen Moo and the Egyptian Sphinx,' in which I hope to give ancient America its proper place in the universal history of the world.

"Hence, it is with great pleasure that I have lately read Mr. Albert Ross Parsons's book entitled 'New Light from the Great Pyramid.' It is unquestionably the work of a diligent student, a learned biblical scholar. In my opinion, every Christian clergyman desirous of knowing and of imparting to his congregation the esoteric meaning of the Bible would do well to make room for it in his library and to study its contents assiduously.

"What particularly attracted my attention in this work is the fact that, through what may be regarded as an astronomico-geographical system, or the position of the constellations and of the signs of the zodiac above the various parts of the earth's surface, each of the 360 degrees of the celestial sphere corresponding to one of the 360 meridians, this author, too, has discovered that on the American continent was to be found the cradle of ancient Egyptian civilization.

"According to Deuteronomy, xix. 15, and xvii. 6, and to Roman law, two witnesses at least, better three, are required to prove the truth of any given assertion. In the present case, three distinct witnesses, each by a different method, have reached the same historical truth, to wit, that the pyramids of Egypt and those of America were the work of the same people. Surely this should be enough to cause every unprejudiced lover of science and history to take up earnestly the subject of ancient American civilization and the influence it exerted on that of the other civilized nations of antiquity."

* * *

PHOTOGRAPHY.

Whilst artists are arguing the rights of photography to rank with Art, photographers are settling the question by their work. *The Photographic Times* * has for over twenty years been the leading journal devoted to photography in this country. It has heretofore appeared as a weekly, but will hereafter, we learn, be issued as a high-class monthly magazine, under the competent editorship of Mr. Walter E. Woodbury. The practical and scientific side, we are informed, will be thoroughly dealt with, and the numerous illustrations each number will contain will serve as lessons to the photographer who aims at picture-making with the camera.

On the physical plane the action of the camera is a most exact reproduction of that wonderful power of mind—the imaging faculty, through the exercise of which thought activities are projected into form, and ideas take their places in the objective life of man. The camera photographs material objects, retaining a perfect picture of each upon the rightly prepared plate, while the mind photographs with equal exactness, and with even greater intensity, thoughts formed of mental action and ideas of spiritual activities—things of real substance and of enduring nature.

* The Photographic Times Publishing Association, 423 Broome Street, New York.

We shall have something of additional interest to say upon this subject in the pages of THE METAPHYSICAL MAGAZINE at a not very distant day.

* * *

FREDERIC W. H. MYERS, in the *National Review*, says:

"I believe that the central task of experimental psychology during the coming century will be the discussion of some such theses as the following, for which considerable evidence has already been laid before the world in the *Society of Psychical Research Proceedings*, and elsewhere:

"(1) There exists in each of us a subliminal self; that is to say, a certain part of our being, conscious and intelligent, does not enter into our ordinary waking intelligence, nor rise above our habitual threshold of consciousness, into our supraliminal life.

"(2) This subliminal self exerts supernormal faculties—that is to say, faculties which apparently transcend our known level of evolution. Some of these—such as hyperæsthesia, or keener sensibility, and hypermnesia, or fuller memory—seem to be extensions of faculties already known. Others, however, altogether exceed our supraliminal range of powers—as telepathy, or direct knowledge of other minds; telo-æsthesia (called also clairvoyance), or direct knowledge of distant facts; retrocognition, or direct knowledge of past facts; and precognition, or knowledge, direct or inferential, of facts in the future. These faculties apparently do not depend for their exercise upon either the world of matter or that of ether, as by us perceived or inferred. They imply a vital or transcendental environment; some world in which, as well as in the material and in the ethereal worlds, we must ourselves be existing."

* * *

THE METAPHYSICAL MAGAZINE fills the greatest want of the day because it is a thoroughly trustworthy periodical, devoted to all the new and important subjects of advanced scientific thought, in which the world is becoming daily more interested.

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BOOK REVIEWS.

THE ASTROLOGY OF THE OLD TESTAMENT; or, The Lost Word Regained. By Karl Anderson. 502 pp. Cloth, $5.00. Published by the Author, 131 Tremont Street, Boston.

This massive volume of over five hundred pages, dedicated to "All searchers after true light throughout the world," is an ambitious attempt on the part of the author to bring the mysteries of ancient Chaldean, Arabian, and Egyptian astrology within the comprehension of the reading public of the modern world. How far Professor Anderson has succeeded in elucidating the hidden meaning of the Holy Scriptures will doubtless remain a disputed point among the readers of his book; but no one who takes the slightest interest in the claims of astrology to rank as an exact science can be other than interested and edified by perusing these decidedly attractive pages, and consulting the charts with which the work is freely illustrated. The book is written in twenty-one chapters, the first of which, "The Belief in God Intuitive," strikes the reviewer as particularly fine. Small consideration is shown toward existing popular phases of religious belief, but the massive idea of the Supreme Architect of the Universe is faithfully upheld. Among the illustrations is a representation of the far-famed Zodiac of Dendera—symbols used in the age of the early Cæsars. This Zodiac is said to explain the fourth chapter of the Book of Revelation. References to the great pyramid are numerous throughout the volume. The chief of these, found in pages 35 to 44, are extremely lucid and afford a very reasonable solution of the astronomical and astrological problem presented by that mysterious and majestic pile. Professor Anderson calls the pyramid (or pyramet) an altar to R. A., which signifies Lord of Hosts.

Beginning with page 172, the reader will find profuse information regarding the twelve houses, or mansions, of the Zodiac and the significance of the planets in the respective houses. One whole chapter is devoted to "Nativities," and contains practical directions for casting horoscopes with a view to determining in what line of effort a native will prove most successful. Though the rules are elaborate, and the directions a little complicated, any persevering person of intelligence, aided by the very complete Table of Houses for Latitude, can calculate a nativity with the utmost nicety.

Many metaphysicians and others will doubtless take decided exception to much of Professor Anderson's obvious dualism. He talks of good and evil

as rival forces very frequently. Were the somewhat pessimistic portions of the book brightened by a wider view of the good in all diversities, the average reader could derive added light from many of its pages. The best elements in the book are certainly those which most nearly justify its title. A very interesting chapter is that in which the story of the submerged continent Atlantis is given with unusual clearness. This chapter also deals learnedly and graphically with the Egyptian sphinx, which, according to ingenious calculation based on exact astronomy, is said to declare the date of its own erection 10,535 years ago.

THE LEPROSY OF MIRIAM. By Ursula N. Gestefeld. 265 pp. Cloth, $1.25. The Gestefeld Library & Publishing Co., 29 West Twenty-sixth Street, New York.

This new volume is by the author of "The Woman Who Dares." Like her former work, it contains a message sure to be welcomed by those striving for higher and nobler lives. The following extract from the author's preface strikes the key-note of the book: "Woman's prerogatives and possibilities have been obscured by the masculine intellect. Stimulated partly by the inherent vitality of her own nature and partly by the force of masculine example, she has taken strides which have produced the typical nineteenth century woman—the intellectually developed woman, self-reliant, positive, forceful. She is strongly *en evidence* to-day, a factor in the body politic to be reckoned with, not ignored. She is no religionist, because she sees the mistake of being a mere emotionalist. She is becoming—has become—agnostic. Failing to recognize that part of our dual nature which is the true leader to higher things, and because of her intellectual ambition, she has been smitten with the leprosy of scientific (?) materialism. And thus she is 'as one dead' because dead to her own higher nature and office."

HERE AND THERE IN YUCATAN. By Alice D. Le Plongeon. 146 pp. Cloth, $1.00. [For sale by The Metaphysical Publishing Co.]

Here we have a compilation of interesting sketches of this historic country, which the author has evidently explored with the keen instincts of the archæologist. We are treated to graphic pen-pictures of daily happenings as she wandered through that romantic land, with its superstitions and relics of past ages. Mme. Le Plongeon has made a peculiarly readable study of the people—their habits, customs, religion, and manners. So naturally and vividly are the scenes described, that the reader can almost feel himself sharing her wide and varied experiences. The peoples of this land possess many ideas in common with the aborigines of our own country. They have a sublime faith in the "medicine man," and believe also in the evocation of spirits. The sketches of which the book is composed have appeared at intervals in various newspapers and magazines, and their hearty reception induced

the author to place them in more readable form before the public. The volume undoubtedly repays perusal.

ANTIQUITY UNVEILED: Ancient Voices from the Spirit Realms Disclose the Most Startling Revelations, Proving Christianity to be of Heathen Origin. Second edition. 608 pp. Cloth, $1.50. Oriental Publishing Co., Philadelphia, Pa.

This is a compilation of the most striking testimony, given from occult sources, as to the pagan roots of the theological system known as Christianity, that has come to our literary table. The arguments are voluminous and conclusive—provided the reader assents to the genuineness and credibility of statements given through the agency of disembodied spirits. Those who reject such information as the world may receive through these mystic channels will find in this volume an abundance of facts which are verifiable by recorded history. Moreover, it sheds light on many dark and obscure pages of the human record, and clears up historic mysteries in a way which suggests the utmost probability of truth. Of such, for instance, is the burning of the great Alexandrian and other libraries. The revelations are made by some very ancient authorities, and constitute a most startling work.

CHEIRO'S LANGUAGE OF THE HAND. By Cheiro the Palmist. 193 pp. Cloth, $2.00. Published by the author.

"As is the mind, so is the form." This is the appropriate motto which Cheiro, the well-known exponent of the art of palmistry, has chosen as a caption for his remarkable book. He has given us a beautifully printed quarto volume, which he terms "a complete practical work on the science of chirognomy and chiromancy, containing the system, rules, and experience" of the author. In addition, it is embellished with thirty-three full-page illustrations and two hundred engravings of lines, mounts, and marks; with drawings by Doré of the seven types, and reproductions of the hands of Robert Ingersoll, Sarah Bernhardt, Mark Twain, Wm. T. Stead, Mrs. Frank Leslie, the Lord Chief Justice of England, Annie Besant, and other distinguished people. This work tells about all that is known of character-reading by the hand, and minutely describes the method by which the past is discerned and the future predicted by Cheiro. It is a unique and valuable production.

EDWARD BURTON: An Idealistic Metaphysical Novel. By Henry Wood. 299 pp. Cloth, $1.25; paper, 50 cts. Lee & Shepard, publishers, Boston.

Unlike many religious novels, "Edward Burton" is in no sense tedious, dreary, or dull. The author casts aside the conventional lines of realism, and, woven about a most charming love-story, has given a vigorous por-

trayal of the influence exerted in many directions by the theological, ethical, and sociological systems of the day. Henry Wood is widely known as a philosophic and economic writer, and his present venture into the more primrose paths of fiction has done nothing to detract from his well-earned repute as a clear thinker of deep learning and wide research. The story is a powerful one, the basic thought being the outworking of souls from the trammels of dogma and mere ecclesiasticism toward the light of truth and love. This book is already in its seventh edition.

GOOD AND EVIL. By Aaron M. Crane. 51 pp. Paper, 25 cts. [For sale by The Metaphysical Publishing Co.]

In this pamphlet is discussed "one point arising from the recognition of good and evil." It is the most logical exposition of Christ's thought concerning the historic problem we have yet seen. The reasoning is bold and original, and is devoted to a consideration of the exact division between the two contradictories. Though somewhat at variance with prevailing theologies, the author's arguments have a thoroughly scientific and philosophic basis, and the subject is treated in a most reverent spirit throughout.

THE LATER PLATONISTS. By Alexander Wilder, M.D. 24 pp. Paper, 20 cts. [For sale by The Metaphysical Publishing Co.]

As a review of the teachings of the Platonic and Neo-Platonic schools of philosophy, and those of their modern followers, this treatise is a marvel of condensation. It brings down to the present day the transcendental thoughts contained in the respective systems, and treats concisely of the views presented by each. This little work shows that to-day we have with us great minds, who have taken up the thread of the teachings of the ancients and linked the past with the present in expounding the fundamentals of all truth.

THE TOP LINK: AND HOW TO HOLD IT UP. By Aurilla Colcord Poté. 31 pp. Paper, 50 cts. [For sale by The Metaphysical Publishing Co.]

This little book contains virtually an epitome of the Delsarte system of expression, as it embodies the principles and exercises based upon the laws formulated by the great French teacher. "Art is feeling passed through thought and fixed in form" is the author's motto, and no one who desires to cultivate grace in movement can afford to be without Mme. Poté's treatise. Next to personal instruction, it is the best thing obtainable for the price.

"PEARLS OF WISDOM," OR SPIRITUAL FOOD. Selected and compiled by Paul Militz. Translated from the German by Prof. C. Fuehrer. 168 pp. Paper, 50c. Published by H. H. Schroeder, St. Louis, Mo.

This little volume of verse is a selection of inspired writings which reflect the purest love and loftiest wisdom in almost every line. It contains also

pearls of life, of knowledge, and of truth, and ought to be found and appreciated in every home. It is not to be read and cast aside, but will bear daily perusal by those whose minds are receptive to spiritual thought of a high order. The translator has preserved the idiomatic style of the German original wherever possible.

OTHER BOOKS RECEIVED.

SWEDENBORG: With a Compend of His Teachings. Edited by B. F. Barrett. 320 pp. Cloth, 40c. Swendenborg Publishing Ass'n, Philadelphia.

SPIRITUAL LAW IN THE NATURAL WORLD. By Eleve. 192 pp. Cloth, $1.00; paper, 50c. Purdy Publishing Co., Chicago.

DIVINE LIFE AND HEALING. By Eugene Hatch. 178 pp. Cloth, $1.00. Christian Science Publishing Co., Chicago.

GOD'S IMAGE IN MAN. By Henry Wood. 258 pp. Cloth, $1.00. Sixth edition. Lee & Shepard, publishers, Boston.

POLITICAL ECONOMY OF NATURAL LAW. By Henry Wood. 295 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.

TEMPLE TALKS. Vol. I. By one of the Magi. 51 pp. Paper, $1.00. Hermetic Publishing Co., Chicago.

THE LAW OF PERFECTION. By Abby Morton Diaz. Paper, 8c. For sale by The Metaphysical Publishing Co.

LEAVES OF HEALING. By Abby Morton Diaz. Paper, 8c. For sale by The Metaphysical Publishing Co.

SPIRIT AS POWER. By Abby Morton Diaz. Paper, 15c. For sale by The Metaphysical Publishing Co.

THE INFLUENCE OF FEAR IN DISEASE. By Dr. Wm. H. Holcombe. Paper, 10c. Third edition. Purdy Publishing Co., Chicago.

CONDENSED THOUGHTS ABOUT CHRISTIAN SCIENCE. By Dr. Wm. H. Holcombe. Paper, 25c. Eighth edition. Purdy Publishing Co., Chicago.

THE POWER OF THOUGHT IN THE PRODUCTION AND CURE OF DISEASE. By Dr. Wm. H. Holcombe. Paper, 15c. Third edition. Purdy Publishing Co., Chicago.

THE TRUE HISTORY OF MENTAL SCIENCE. By Julius A. Dresser. Paper, 20c. For sale by The Metaphysical Publishing Co.

IDEAL SUGGESTION THROUGH MENTAL PHOTOGRAPHY. By Henry Wood. 163 pp. Cloth, $1.25. Lee & Shepard, publishers, Boston.